



BHAVAN'S BOOK UNIVERSITY

.....

SANATANA DHARMA

Swami Bharati Krishna Tirtha

GENERAL EDITORS

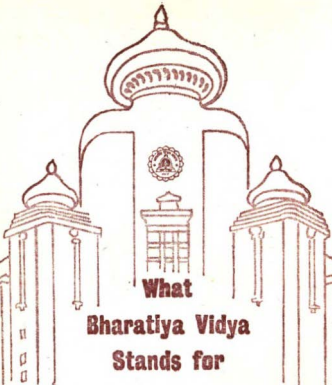
K. M. MUNSHI

R. R. DIWAKAR

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BHARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, iddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

- (a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and
- (b) the adoption by the student of the *Shishya* attitude by the development of—
 - (i) respect for the teacher,
 - (ii) a spirit of inquiry,
 - (iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world



आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side.

—Rigveda, I-89-i

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SWAMI BHARATI KRISHNA TIRTHA

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SANATANA DHARMA

By

SWAMI BHARATI KRISHNA TIRTHA



1964

BHARATIYA VIDYA BHAVAN

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GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulses of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2.50.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the

creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who

were divine; it is a whole literature in itself, containing a code of life; a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

QUEEN VICTORIA ROAD,

NEW DELHI:

3rd October 1951

K. M. MUNSHI

MY BELOVED GURUDEVA

Very few persons can there be amongst the cultured people of India who have not heard about His Holiness Jagadguru Shankaracharya Sri Bharati Krishna Tirthaji Maharaj, the magnificent and divine personality that gracefully adorned the famous Govardhan Mutt, Puri, his vast and versatile learning, his spiritual and educational attainments, his wonderful research achievements in the field of Vedic Mathematics and his consecration of all these qualifications towards the service of humanity as such.

His Holiness, better known among his disciples by the beloved name 'Jagadguruji' or 'Gurudeva', was born of highly learned and pious parents in March, 1884. His father, late Shri P. Narsinha Shastri, was then in service as a Tahsildar at Tinnevely (Madras Presidency), who later retired as a Deputy Collector. His uncle, late Shri Chandrashekhara Shastri, was the Principal of the Maharaja's College, Vizianagaram and his great-grand-father was late Justice C. Ranganath Shastri of the Madras High Court.

Jagadguruji, named as Venkatraman in his early days, was an exceptionally brilliant student and invariably won the first place in all the subjects in all the classes throughout his educational career. During his school days, he was a student of National College, Tiruchirapalli, Church Missionary Society College, Tirunelveli and Hindu College, Tirunelveli. He passed his Matriculation examination from the Madras University in January, 1899, topping the list as usual.

He was extraordinarily proficient in Sanskrit and oratory and on account of this he was awarded the title of 'Saraswati' by the Madras Sanskrit Association in July, 1899 when he was still in his 16th year. At this stage

a profound impression was left on him by his Sanskrit Guru, Shri Vedam Venkatraj Shastri, whom Jagadguruji always remembered with deepest love, reverence and gratitude, with tears in his eyes.

After winning the highest place in the B.A. examination, Shri Venkatraman Saraswati appeared for the M.A. examination of American College of Sciences, Rochester, New York from Bombay centre in 1903; and in 1904 at the age of just twenty he passed the M.A. examination in further seven subjects simultaneously securing the highest honours in all, which is perhaps an all-world record of academic brilliance. His subjects included Sanskrit, Philosophy, English, Mathematics, History and Science.

As a student, Venkatraman was marked for his splendid brilliance, superb retentive memory and ever-insatiable curiosity. He would deluge his teachers with myriads of piercing questions which made them uneasy and forced them frequently to make a frank confession of ignorance on their part. In this respect, he was considered to be a terribly mischievous student.

Even from his university days Shri Venkatraman Saraswati had started contributing learned articles on Religion, Philosophy, Sociology, History, Politics, Literature, etc., to late W.T. Stead's *Review of Reviews* and he was specially interested in all the branches of modern Science. In fact, study of the latest researches and discoveries in modern Science continued to be Shri Jagadguruji's hobby till his very last days.

Shri Venkatraman started his public life under the guidance of late Hon'ble Shri Gopal Krishna Gokhale, C.I.E., in 1905 in connection with the National Education Movement and the South African Indian issue. Although, on the one hand, Prof. Venkatraman Saraswati had

acquired an endless fund of learning and his desire to learn ever more was still unquenchable and, on the other hand, the urge for selfless service of humanity swayed his heart mightily, yet the deepest attraction that Venkatraman Saraswati felt was towards the study and practice of that science of sciences—the holy and ancient Indian spiritual science of Adhyatma Vidya. In 1908, therefore, he proceeded to the Shringeri Math in Mysore to lay himself at the feet of the renowned late Jagadguru Shankaracharya Maharaj Shri Satchidananda . Shivabhinava Nrisimha Bharati Swami.

But he had not stayed there long, before he had to assume the post of the first Principal of the newly started National College at Rajamahendri under a pressing call of duty from the nationalist leaders. Prof. Venkatraman Saraswati continued there for three years, but in 1911 he could not resist his burning desire for spiritual knowledge, practice and attainment and, therefore, tearing himself off suddenly from the said college he went back to Shri Satchidananda Shivabhinava Nrisimha Bharati Swami at Shringeri.

The next eight years he spent in the profoundest study of the most advanced Vedanta Philosophy and practice of Brahma Sadhana. During these days Prof. Venkatraman used to study Vedanta at the feet of Shri Nrisimha Bharati Swami, teach Sanskrit and Philosophy in schools there, and practise the highest and most vigorous Yoga Sadhana in the nearby forests. Frequently, he was also invited by several institutions to deliver lectures on philosophy. For example, he delivered a series of sixteen lectures on Shankaracharya's Philosophy at Shankar Institute of Philosophy at Amalner and similar lectures at several other places like Poona, Bombay etc.

After several years of the most advanced studies,

deepest meditation and the highest spiritual attainment, Prof. Venkatraman Saraswati was initiated into the holy orders of Sanyas at Banaras (Varanasi) by His Holiness Jagadguru Shankaracharya Shri Trivikram Tirthaji Maharaj of Sharadapeeth on the 14th July, 1919 and on this occasion he was given the new name, Swami Bharati Krishna Tirtha.

This was the starting point of an effulgent manifestation of Swamiji's real greatness. Within two years of his stay in the holy order, he proved his unique suitability for being installed on the pontifical throne of Sharadapeeth as Shankaracharya and accordingly, in 1921, he was so installed with all the formal ceremonies despite all his reluctance and active resistance. Immediately on ascending the throne Shri Jagadguruji started touring India from corner to corner and delivering lectures on Sanatana Dharma and by his scintillating intellectual brilliance, powerful oratory, magnetic personality, sincerity of purpose, indomitable will, purity of thought, and loftiness of character he took the entire intellectual and religious class of the nation by storm.

Jagadguru Shankaracharya Shri Madhusudan Tirtha of Govardhan Math, Puri, was at this stage greatly impressed by Jagadguruji and when the former was in failing health he requested Jagadguruji to succeed him on the Govardhan Math gadi. Shri Jagadguruji continued to resist his importunate requests for a long time; but, at last, when Jagadguru Shri Madhusudan Tirtha's health took a serious turn in 1925, he virtually forced Jagadguru Shri Bharati Krishna Tirthaji to accept the Govardhan Math gadi and accordingly Jagadguruji installed Sri Swarupanandaji on the Sharadapeeth gadi and himself assumed the duties of the ecclesiastical and pontifical head of Govardhana Math, Puri.

In this capacity of Jagadguru Shankaracharya of Govardhana Math, Puri, he continued to disseminate the holy spiritual teachings of Sanatana Dharma in their pristine purity all over the world the rest of his life for 35 years. Month after month and year after year he spent in teaching and preaching, talking and lecturing, discussing and convincing millions of people all over the country. He took upon himself the colossal task of the renaissance of Indian culture, spread of Sanatana Dharma, revival of the highest human and moral values and enkindling of the loftiest spiritual enlightenment throughout the world and he dedicated his whole life to this lofty and noble mission.

From his very early days Jagadguruji was aware of the need for the right interpretation of Dharma which he defined as "the sum total of all the means necessary for speedily making and permanently keeping all the people individually as well as collectively, superlatively comfortable, prosperous, happy, and joyous in all respects (including the physical, mental, intellectual, educational, economic, social, political, psychic, spiritual, etc., *ad infinitum*)."

He was painfully aware of the 'Escapism' of some from their duties under the garb of spirituality, and of the superficial modern educational *varnish* of the others, divorced from spiritual and moral standards. He therefore always laid great emphasis on the necessity of harmonising the 'Spiritual' and the 'Material' spheres of daily life. He also wanted to remove the false ideas, on the one hand, of those persons who thought that Dharma could be practised by exclusively individual spiritual Sadhana coupled with mere honest bread-earning ignoring one's responsibility for rendering selfless service to society and, on the other hand, of those who thought that the Sadhana could be complete by mere service of society

even without learning or practising any spirituality one-self. He wanted a happy blending of both. He stood for the omnilateral and all-round progress simultaneously of both the individual and the society towards the speedy realisation of India's spiritual and cultural ideal—the lofty Vedantic ideal of Poorna (Perfection and Harmony all-round).

With these ideas agitating his mind for several decades he went on carrying on a laborious, elaborate, patient research, day and night, to evolve finally a splendid and perfect scheme for all-round reconstruction of first India and through it of the world. At this juncture, the great Yogi Saint, Shri Aurobindo Ghosh, expressed his last wishes to Jagadguruji to take over and shoulder the sacred but onerous responsibility of giving the spiritual-cum-nationalistic-cum-humanitarian lead to all the sincere Sadhaks seeking this Path of Service. Urged by Shri Aurobindo's wishes and requests of several other persons, Shri Jagadguruji founded in 1953 at Nagpur an institution named Sri Vishwa Punarnirmana Sangha (World Reconstruction Association). The Administrative Board of the Sangha consisted of Jagadguruji's disciples, devotees and admirers of his idealistic and spiritual ideas for humanitarian service, and included a number of High Court Judges, ministers, educationists, statesmen and other personages of the highest calibre in Indian public life. It was, however, after a long and incessant search that Guruji had found his General Secretary, Shri Chimanlal Trivedi, whom he called his Scipio Africanus, and who truly thought, worked, planned and dreamt unceasingly for the Sangha's welfare and progress. Although the Sangha could not function very effectively in the beginning on account of Jagadguruji's failing health, various pre-occupations and other unforeseen hurdles, it is active-

ly engaged now in disseminating Jagadguruji's message and teachings, with Justice B. P. Sinha, the Chief Justice of India, as its President, and Dr. C.D. Deshmukh, I.C.S., the ex-Finance Minister of India and ex-Chairman of the University Grants Commission, as its Vice-President.

With a view to promoting the cause of world peace and spreading the lofty Vedantic spiritual ideals even outside India, Shri Jagadguru went on a tour to America in February, 1958, the first tour outside India by a Shankaracharya in the history of the Order. The tour was sponsored by Self Realisation Fellowship of Los Angeles, the Vedantic society founded by Paramahansa Yoganandji in America. Jagadguruji stayed there for about three months and during this period addressed rapt audiences in hundreds of Colleges, of Universities, Churches and other public institutions. He was also invited to give talks and mathematics demonstrations on television. In fact, he released an exceptionally powerful current of moral and spiritual enlightenment, peace and harmony throughout America during his tour which proved a phenomenal success comparable perhaps with that of Swami Vivekananda only. A request was also received by him from Dr. Hornaday, the Minister for Church of Religious Science, to open a Branch of Sri Vishwa Punarnirmana Sangha in America with a view to establishing one religion all over the world. The Sangha could not materialise at that time for certain reasons. On his way back Jagadguruji gave some lectures in U.K. also and returned to India in May, 1958.

Guruji had been undergoing a terrific strain for more than five decades in devoting his body, mind, heart and soul to the cause of service to humanity, spread of spiritual enlightenment and revival of Vedantic ideals. This had already undermined his health; but still, Guruji

never devoted any attention to his personal comforts. The excessive strain of the vast hurricane tour abroad affected his health severely, but still he refused to take rest and incessantly continued to pursue his studies, talks, lectures and writings with unabated and youth-like vigour and enthusiasm. In fact it required great vigilance and heroic effort to prevent him from giving *darshan*, advice and talks to his devotees and disciples even when he could hardly speak on account of strain. As a result he fell seriously ill in November, 1959 and, despite the best available treatment, shed off his mortal frame and attained Mahasamadhi at Bombay on February 2nd, 1960.

From the very day of his assuming the throne of Jagadguru Shankaracharya, Shri Bharati Krishna Tirthaji had become the cynosure of all eyes. His winning personality, his charming innocence, his eager thirst for knowledge, his religious zeal, his earnest belief in the Shastras, his universal kindness, his retentive memory, all these attracted every living soul that came in contact with him. People flocked to him in crowds and waited at his doors for hours together just to get a glimpse of that divine countenance. It was nothing but the marvellous superhuman milk of kindness that flowed from his heart.

He was always perfectly impartial. Every one was equal in his eyes. He cared not for riches. He cared not for position. Nothing but Bhakti could attract people to him; rich or poor, high or low, everybody had to go through the portals of Bhakti to approach his august presence. Exhibiting his divinity, he loved as himself every one that came to him. Every one who had even two minutes conversation with him went out with the full conviction that he was the object of some special love of His Holiness.

Of such a divine personality, it is impossible to draw

a sketch. His activities were many-sided. To hear him was a pleasure. To see him was a privilege. To speak to him was a real blessing and to be granted a special interview—ah! that was the acme of happiness which people coveted most in all earnestness. The magnetic force of his wonderful personality was such that one word, one smile, or even one look was quite enough to convert even the unrelenting sceptic into his most ardent and obedient disciple. He belonged to all, irrespective of caste or creed, and he was a real Guru to the whole world.

People of all nationalities, religions and climes, Brahmins and non-Brahmins, Hindus and Mohammedans, Parsis and Christians, Europeans and Americans, received equal treatment at the hands of His Holiness. That was the secret of the immense popularity of this great Mahatma.

He was grand in his simplicity. People would give anything and everything to get his blessings and he would talk words of wisdom freely without fear or favour. He was most easily accessible to all. Thousands of people visited him and prayed for the relief of their miseries. He had a kind word to say to each, after attentively listening to his or her tale of woe, and then gave them some '*prasad*' which would cure their malady whether physical or mental. He would actually shed tears when he found people suffering and would pray to God to relieve their suffering.

He was mighty in his learning and voracious in his reading. A sharp intellect, a retentive memory and a keen zest went to mark him as the most distinguished scholar of his day. His leisure moments he would never spend in vain. He was always reading something or repeating something. There was no branch of knowledge which he did not know and that also '*shastraically*'. He was equally

learned in *Chhandahshastra*, *Ayurveda* and *Jyotish Shashtra*. He was a poet of uncommon rate and wrote a number of poems in Sanskrit in praise of his Guru, gods and goddesses, with the charming flow of Bhakti so conspicuous in all his writings.

Above all, his Bhakti towards his Vidya Guru was something beyond description. He would talk for days together about the greatness of his Vidya Guru. He would be never tired of worshipping the Guru. His Guru, also was equally attached to him and called our Swamiji as the son of the Goddess of Learning Herself, Shri Sharada. Every day he would first worship his Guru's sandals. His *Gurupaduka Stotra* clearly indicates the qualities he attributed to the sandals of his Guru.

Shri Bharati Krishna Tirtha was a great Yogi and a Siddha of a very high order. Nothing was impossible for him. Above all he was a true Sannyasin. He held the world but as a stage where every one had to play a part. In short, he was undoubtedly a very great Mahatma but without any display of mysteries or occultism.

I have not been able to express here even one millionth part of what I feel and what he was. His spotless holiness, his deep piety, his endless wisdom, his child-like peacefulness, sportiveness and innocence, and his universal affection beggar all description. His Holiness has left us a noble example of simplest living and highest thinking. May all the world benefit by the example of a life, so nobly and so simply, so spiritually and so lovingly lived.

The humblest of his disciples,

MANJULADEVI

Hon. General Secretary,

Sri Vishwa Punarnirmana Sangha, Nagpur.

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I

INTRODUCTORY

Stirring and critical are the times during which our lives have been cast in the history of the world in general and of India in particular. We are called upon to face a tremendous conflict between two cultures, two civilizations, two outlooks, two frames of mind and two modes of thought. One of these is the ancient and eternal culture of India, known as *Sanatana Dharma*, and the other is what goes by the name of modern culture and civilization. Generally the two are viewed in mutual opposition and the tendency is to look down upon the former and uphold the latter.

People speak of the time-spirit and say that the time-spirit is against *Sanatana Dharma*. But the time-spirit is what we make. It is not the time-spirit that makes us. The moment we make the time-spirit to rule over us, we have become inert matter and we are not entitled to call ourselves thinking rational human beings, not even living beings of any type whatsoever. Take a flood for example. What are the objects which you see floating down the stream? Trees which have been uprooted from the banks, carcasses of animals, all dead things are carried down in the flood. You will not find a single living beast floating down the current mechanically and automatically so long as there is life in it. You will find the beast struggling against the current. We are human beings proud of our superiority and intelligence, of our education and culture. If we float down the current, that means we have ceased to be living beings. We are worse than beasts. It is only when beasts die that they float down the current and not until then.

It is our duty as rational beings to consider the pros and cons, arrive at conclusions which will benefit ourselves and humanity, and act accordingly. Let me remove a general misunderstanding. *Sanatana Dharma* does not impose blind faith on anyone. It does not shut out inquiry. On the other hand, it stimulates inquiry absolutely free from prejudice and prepossessions. The charge that our ancients did not have the scientific spirit of inquiry, but were moved by blind faith, is a libel on the Indian mind and temperament. The spirit of inquiry is not merely permitted, or merely encouraged; it is *enjoined*, even with regard to the highest sciences. 'This *atman* should be heard about, reflected upon and understood,' says the Upanishad: अयमात्मा श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. The second imperative is मन्तव्यः, reflected upon, inquired into, without being content with the words of any person, however exalted.

And there is another point. Even the greatest and the wisest among us will have to learn from those who have previous experience, not merely with regard to spiritual matters, but even with regard to the most secular things as tailoring, cooking etc. which we have to learn by actual direct personal experience.

Learning from those who know already is *sravana*.

After this learning, investigation, inquiry, is enjoined next. Take up all the things which can possibly arise by way of doubts and difficulties and have every such doubt and difficulty removed. That is *manana*.

Nididhyasana comes next. What we have learned from the Master's lips and understood without intellect is to be carried into practice. So the *Sanatana Dharma* way is to learn a thing correctly from the Guru and, after careful investigations, assert it as being the correct doctrine on being convinced of its truth. Thus the idea that

Sanatana Dharma is against the spirit of inquiry is wrong.

A second charge against *Sanatana Dharma* is that it is something static and not dynamic and that Hinduism stands in the way of progress. People are asked why India which was so great politically, economically and in other ways in the ancient past has now declined. It is said that religion in general and *Sanatana Dharma* in particular are enemies of all progress. But this is a wrong impression.

If there is anything dynamic in the world, it is *Sanatana Dharma*. Let us first understand what Dharma means. It is a medium or instrument, or a number of instruments, by which we are uplifted. Contrary to the common wrong notion about it, Dharma is that by which we are prevented from falling down, from degrading ourselves. We are uplifted by it, not in one direction only, but all round. It includes all branches of learning, every department of knowledge. Every kind of knowledge helps us to raise our level from its present position to a higher one, and that is Dharma. Our scriptures deal with all branches of secular knowledge and finally with the highest kind of knowledge, that dealing with *moksha*, release from all bondage.

Our idea of Dharma is connected with *dharana*, uplift, the uplift going from stage to stage upon the rungs of the spiritual and temporal ladder, leading us at last to a stage of absolute emancipation from all bondage.

SOME FUNDAMENTAL URGES

There are some fundamental urges common to all men. All of us *wish to live* for ever. The desire to live is universal. It does not depend on any purpose. Even a very

old man who has lost the use of all his senses wants his life to be prolonged. The desire to live does not require a motive. It is inherent in everybody.

Curiosity, the desire to know is the next urge common to all. The third desire is *to experience pleasure*. The desire to live, the desire to know and the desire to enjoy pleasure and to avoid pains are universal among men. The pain may be very minute; it may be located in a small part of the body while the rest of the body is healthy. But the man feels totally unhappy on account of the small pain. A fourth desire is *desire for freedom*. Suppose a man has all the things that he wishes: riches, health, strength and so on; but he possesses them not of his own free will, but at the pleasure of some one else on whose mercy he has to depend. Such a dependence is irksome. Dependence even for pleasure is irksome. We all desire independence, not dependence. For all dependence is misery: political, economic, social and other kinds of dependence.

Even animals do not like to live in confinement, however comfortable and luxurious you make that confinement. They want to roam about in independence. The craving for liberty is implanted in every living creature.

There are five things which we all hanker after. We desire to live for ever, to know all things, to enjoy pure joy, to escape from the least sorrow or suffering of any sort, to be absolutely independent. These desires are born with us. They are implanted in our hearts. There is no getting away from them. In fact, all our efforts in the world are unconscious efforts for realising these desires.

Are these five desires really realisable? Or, are they merely dreams? To answer this question we must know our own nature. What is the nature of our individual self? What is the self or soul as it is sometimes

called? The soul is spoken of in Hindu philosophy and religion as the *atma*. The *atma* can be defined in the simplest possible way by saying that by it we mean what we think of and refer to when we use the word 'I'.

What is this 'I'? The general impression confounds the physical body with the 'I'. But when a man says 'I go', he is referring to the movement of his body. He is not referring to the soul within at all. It is the body which moves and not the soul. This very person who confuses the soul with the body, himself, speaking of his body refers to it as '*my* body'. That means 'I' and the body are two different things.

If the body is not the *atma*, what is above the body and behind the body and controls the body? The body is under the control of the senses and so the senses are considered to be the soul. It is under the impulse of the senses. It does various things under the orders received from the senses through the instrument of the mind. The senses carry the message to the mind, and the mind in turn issues orders to the senses again. From this it would appear that since the senses rule over the body, the senses may be the soul.

But, behind the senses is a master and proprietor, the mind with a right to speak of them as '*my*' senses. But the same difficulty arises with the mind. We speak of it as '*my*' mind. Beyond the mind is the intellect, *buddhi*. Can that be 'I'? Here too, a man says: 'I shall use my intellect'. The intellect appears just as an instrument used by something else. The soul or *atma* is something beyond the intellect also. We say '*my* house, *my* book, *my* body, *my* senses, *my* mind, *my* intellect'. What is the 'I' which speaks of these as '*my*'?

Let us take a different line of thought to determine the 'I'. What is the nature of the *atma*? Speaking of fire

and water, we say it is the nature of fire to be hot and of water to be cold. But we speak of hot water. It is water that has become hot either by the rays of the sun above it, or by the effect of fire underneath or some other cause. A man sometimes asks, 'Why is the water in the hot springs hot?' It means water is not naturally hot. It has become hot. Heat is not the natural property of water. Boiling water, kept in a vessel away from the fire, will cool off after some time; that is, it will resume its natural property. Cold is the permanent property native to water. You say the hot coffee in the Thermos flask has become cold. Heat is a temporary and cold is the permanent quality of water.

Take copper for another example. Copper has a natural tendency to have a dirty greenish hue. However much you clean it, left alone it will show that colour. Lustre comes to it from outside. When what kept it lustrous goes away, it becomes greenish again.

Now, a friend of yours is weeping. You ask him, 'Why do you weep?' That means that sorrow, on account of which he weeps, is not natural to him. It is an *upalakshana*, not his *lakshana*. A man feels sorrow on account of a cause which has acted on him. Sorrow needs an explanation. That is the first thing.

The second thing is: However great and tremendous, however shocking, the cause of sorrow, the sorrow does not continue in that intensity in which it came upon you at first. Time gradually heals sorrow. With the passage of time, sorrow diminishes as heat diminishes in hot water after a time. We saw that the natural quality of water is cold, and heat is an acquired quality. Similarly, sorrow is an acquired quality of men; joy is their natural quality. Joy is natural to us because it is external to us. *Ananda* is our *lakshana*. *Dukkha* is our *upalakshana*.

Similarly with existence. You have a neighbour to whom a child has been born. You inquire of him how the child is doing. He replies: Quite well. Then no further questions are asked. Later you learn that the child died. You immediately ask: 'Why did the child die? What happened?' Death needs an explanation, not life. Even as you ask a person why he is weeping, you ask about a person why he died. You do not ask 'Why are you happy?' or 'Why are you alive?'

Suppose there is doubt about a man if he is alive or dead. The physician feels his pulse and says 'He is dead'. But the person himself never says 'I am dead'. He may say 'I am going to die'; but he can never say 'I am dead'. Similarly, you cannot say 'I am asleep'. You can say: 'I shall sleep' or 'I am going to sleep', never 'I am asleep'. A man who says 'I am asleep', is not asleep.

All this shows that existence, not death is natural to everyone. Now take another feature: there are various states of consciousness: the sub-conscious, the super-conscious and even the unconscious. Consciousness is associated with knowledge. Knowledge is light and ignorance is darkness. This knowledge is not visible to the physical eye. It has to be seen through various senses. Knowledge manifests itself. It is all the while there, like the statue in the marble, or like fire in the flint. Education only draws out this knowledge which is always within. Knowledge or *chit* is another inherent quality of every person.

From all this, we conclude that the self or *atma* is ever-existent, is of the nature of intelligence and bliss and is inherently free. It is *Sat*, *Chit*, *Ananda* and *Mukta-swarupa*. So far as these characteristics are concerned, there is no difference between those which the scriptures of various religions describe as the characteristics of God, and those which by an analysis of our own experience we

have been able to arrive at as the properties of the individual soul.

II

THE MEANING OF SANATANA DHARMA

Sanatana Dharma was most appropriately so named for various reasons. The first word *Sanatana* is easy enough to translate; and it means Eternal; but the second word *Dharma* is difficult to translate into English, because there is absolutely no word which can correctly convey, in English, what the word *Dharma* means to us in Sanskrit and all the various languages of India. It may be roughly translated as "Religion"; but this is really a very unsatisfactory rendering thereof, because the very conception which the Western mind has of Religion is something very narrow and restricted in its nature and scope. It is not all-comprehending as our *Sanatana Dharma* is, in the sense that it pervades and permeates every activity of ours in every branch and department of life, not merely from our birth to our death but commencing long before our birth and continuing its rule over us for long ages after our death.

Thus, as regards the various departments of life and knowledge coming under the jurisdiction of *Dharma* according to the scriptures, the very conception thereof is absolutely foreign, nay, apparently even impossible, to the followers of these other religions. To them, *Dharma* is something of an intensely narrow, cramped, cabined, restricted and circumscribed character; and this is why there is no word in English for correctly translating all that

the word Dharma means to us. Our *Sanatana Dharma* defines Dharma thus:— धारणाद्धर्म उच्यते ॥

(i.e., Dharma is that which prevents us from going down, ruining ourselves in any manner or respect whatsoever, and makes for our welfare, progress and uplift all-round). It is not something very small and circumscribed (like "Religion" in the Western sense of the word) but really and thoroughly all-comprehending, as it knows no limitations of any kind whatsoever.

For example, besides the fact that our Vedas themselves deal not merely with the means required for the attainment of happiness and joy in a future world, but also prescribe the necessary means for securing of happiness on the physical, material and other so-called purely "secular" planes of life (during this life itself), there is also the eloquent fact that the very names of our four Upavedas, i.e. Ayurveda (which includes Anatomy, Physiology, Medical and Sanitary Science and Surgery), Dhanurveda (including Archery and other Military Sciences), Gandharvaveda (including the Science and Art of music) and Sthapatyaveda (Architecture, Engineering, Sculpture, Drawing and Painting) will suffice to show how wide is the range of *Sanatana Dharma's* jurisdiction. Similarly, the inclusion—within the Vedangas—of व्याकरण (Grammar), छन्द (Prosody), निरुक्त (Lexicography), ज्योतिष (Astrology based on Astronomy) and other such departments of what the modern western world would call purely "secular" knowledge, will also clearly show and conclusively prove this very same unique feature of *Sanatana Dharma*.

Thus, for instance, we find the *Manu Smriti* and other sacred scriptures of *Sanatana Dharma* telling us:—

नाप्सु मूत्रपुरीषे कुर्यात् ॥

'Thou shalt not pass urine and stools in reservoirs of water'. If and when a Westerner reads the English translation of a passage like this, he jumps up at once and says: 'This is a matter of purely Sanitary Science; what has this got to do with Religion?' And our reply is, that, just because it has to do with our welfare and happiness (in any plane of life), therefore, it is *ipso facto* a part of our Dharma. And, similarly, it needs no elaborate pointing out that it seems almost impossible even to conceive of the western world ever recognising the study of Grammar, Prosody, Lexicography, Astronomy and other such "purely secular" departments of knowledge as necessary and inherent parts of religious study.

But our *Sanatana Vaidika Dharma* includes, within its all-comprehending jurisdiction, all departments of knowledge (including all branches of what, in modern terminology, we speak of as the Positive Sciences). It is, therefore, in the fitness of things, that our *Sanatana Dharma*, which has not merely existed from the time of Creation, but has to and does cater for all kinds of *adhi-karis*, has naturally made all the necessary provision for all the different activities of life, by going into detailed disquisitions on all the varied requirements thereof, and setting forth an all-embracing and through-going system of injunctions and prohibitions, correct and faithful adhesion whereto is not only intensely and extremely useful but also positively and absolutely necessary for the attainment by us of all-round Health, Strength, Peace, Happiness and Joy (of Body, Mind and Spirit).

Undoubtedly, it is this very fact that is responsible for the intensely wonderful and immensely gratifying confirmation which the precepts of our *Sanatana Dharma* have been systematically receiving of late—on intrinsic merits—from Modern Science in all its multi-

farious branches. It is clear, therefore, that the *Sanatana Vaidika* system was based, not merely in its general plan and outlook but also in every one of its details, on a thorough-going and scientific basis of the most unexceptionable and far-reaching character which took into account all the various phases and aspects of life (physical, material, mental, intellectual, moral, political, industrial, economic, psychic, spiritual and so forth).

Under these circumstances, it is naturally impossible for us to translate the Sanskrit word Dharma into English (or any other western language, for that matter) by means of a word which can fully convey all that the word Dharma means to us. However, for practical purposes we may use the word "Religion" as a rough equivalent therefor and ask our hearers and readers always to be careful to remember the differences of outlook, scope and jurisdiction just explained. Now then, "Sanatana" means Eternal; and "Dharma" means Religion. And the compound word, according to the rules of Sanskrit grammar, as we shall presently proceed to show, carries with it four beautiful and splendid meanings which throw light on the wonderful nature and unique greatness of *Sanatana Dharma* and prove it to have been most appropriately and felicitously named.

THE FIRST MEANING

Taking the first meaning of the word *Sanatana Dharma*, we explain it grammatically as a षष्ठीतत्पुरुष समास i.e. सनातनस्य धर्मः :- सनातनधर्मः (in other words, Sanatana's Dharma) and the meaning of the षष्ठी विभक्ति (genitive case) therein as स्थाप्य-स्थापक भाव संबन्ध. In other words, just as Christ's, Mahomed's, Zoroaster's and Buddha's Dharmas mean the religion founded by Christ, Mahomed, Zoroaster and

Buddha respectively, so Sanatana's Dharma means the Religion of (i.e., the Religion founded by) the Eternal One, namely God Himself, and not by any person born subsequently.

In other words, we have this fact to take into account that, with the exception of *Sanatana Dharma* alone, all the other religions of the world—both past and present—can be brought under one of two headings: (1) Religions which were but are not and (2) Religions which are but were not. But *Sanatana Dharma* does not come under either category, for *Sanatana Dharma* alone existed before the birth of all these Religions and it alone continues to exist to the present day.

But what about the future? In connection with this point, we have, willy-nilly, to reckon with the inexorable Law of Nature यज्जन्तं तदनित्यं । (i.e. whatever is born, must necessarily die). This is a Law to which there never has been any exception and to which there never can be any exception. For instance, when, for the purely philanthropic purpose of the protection, the welfare and the uplift of the world in any respect and from any point of view, Sri Bhagavan Himself comes into the world in the shape of an Avatara (i.e. an Incarnation) like Sri Rama, Sri Krishna and so forth, we find that when He has finished His work and fulfilled the purpose for which He came and it is time for Him to go away, even He abandons the physical body which He took up for the purposes of that particular incarnation. In other words, even the physical body assumed by God for the nonce of a particular purpose—even that is not Eternal. Thus, there is no exception to this Law of Nature viz: that whatever comes into existence (i.e. is born) must necessarily go out of it (i.e. die).

THE SECOND MEANING

And this means, that, if there be any religion which can hope to remain for ever, it can and must be the one and only Religion, which was at the very beginning of things and which continues to exist to the present-day, to wit, our own beloved *Sanatana Vaidika Dharma*. It, on this account of being अनादि (i.e. beginningless) and अनन्त (i.e., endless), inasmuch as it began with the world, continues to exist and can only end with the world itself. *Sanatana Dharma* is not merely the Dharma established by the Sanatana (i.e. Eternal One) Himself viz: God, but is also itself सनातन i.e. Eternal. It is bound to exist and will alone exist till the final extinction of the world itself. And even then, it will not really die but will only remain latent (i.e. temporarily out of sight) for the simple reason that there will be no one left to make use of it and benefit by it. And, as soon as the next Kalpa is created, *Sanatana Dharma* must—and will therefore—automatically reappear and resume its function of protecting and uplifting Humanity, nay, all Creation. This second meaning of the word *Sanatana Dharma* is justified and proved by its grammatical analysis as a कर्मधारय समास i.e., सनातनश्चासौ धर्मश्च (the Eternally-existing Religion).

RELATIVE UTILITY ALL THE SAME

By this, we do not mean, however, to suggest—even remotely—that all the other religions are false and so on. On the contrary, we have already—at great length—pointed out that all religions, sincerely followed, ultimately lead to God. So, there should be no misunderstanding on this matter of our attitude towards other religions. Our point is merely that, while all the other faiths are good in their own way as far as they go and as long as they

last, they too—like the Roman, Greek, Norse and Druidical religions—will, however, have to disappear from the world in due course; but, in the case of *Sanatana Dharma*, it is the world that will first go out of existence and then *Sanatana Dharma* will become latent thereafter, to re-appear when the world re-appears in a new Kalpa.

THE THIRD MEANING

For the third meaning of the word *Sanatana Dharma*, we take it as a Karmadharaya Samasa, i.e. सनातनश्चासौ धर्मश्च but the adjective 'Sanatana' is itself to be derived in a slightly different way thus:—

सदा भवः सनातनः (as usual) सनातनं करोति सनातनयति ।
सनातनयतीति सनातनः । सनातनश्चासौ धर्मश्च सनातनधर्मः ॥
(as before). According to this third grammatical analysis and interpretation of the word, *Sanatana Dharma* has not merely been established by the Eternal one (i.e., God) and is not merely (in itself) Eternal; this explanation goes one step still further and answers the question "What is the use or the value of *Sanatana Dharma*?" by pointing out that *Sanatana Dharma* makes and keeps Eternal those who believe in it and act according to it.

OTHER ANCIENT EMPIRES

Let us now, in this connection, take up and make a comparative and analytical study of the history of all the great Empires of the ancient world—the Greek, the Roman, the Syrian, the Assyrian, the Persian, the Babylonian, the Chaldaean, the Phoenician, the Egyptian, the Ninevah, the Carthaginian and other such ancient Empires whose very names inspired terror in the hearts not merely of their neighbours but also of all kingdoms even in the farthest nooks and corners of the world. Well, all of them by turns, achieved tremendous greatness, reached

the highest pinnacle of national, nay, imperialistic glory, kept it up and stood there for two or three centuries, and then toppled down, down, until at last they not only reached the lowest point in active national existence but even went out of existence altogether and were wiped off the face of the map. None of them survives to-day. Why? Is this great, grim and awful fact in the world's history to be accounted for by any such explanation as, for example, that they did nothing to think over, devise and adopt all the requisite and humanly possible means and measures for keeping themselves eternal? No, not at all. On the contrary, each one of them did everything possible and conceivable not only to live but also to rule for ever as the Suzerain Power of the whole Universe. They did everything practicable for the creation, preservation and conservation of all possible human strength all-round i.e. physical, military, political, economic, financial and so on. And yet, what was the result of all these grand efforts and fond endeavours of them all? What has become of all these glorious empires of the past? They have all gone off and been exterminated altogether.

THE SECRET OF GREECE'S GREATNESS

Now, let us dive deeper down and try to find out what made these ancient Empires so great; and let us begin with the case of Greece. The great historians of the world are all agreed—and not a single scholar is there who doubts or disputes their verdict—that the secret of Greece's ancient greatness is to be found in what we, with our study and experience of modern Indian history, may aptly describe as Lord Curzon's Cult of Efficiency (all-round—physical, intellectual and so forth). Greece paid concentrated attention to and worshipped at the shrine of Efficiency and believed that if and when the State

devoted and dedicated itself to the correctly organised development and the absolutely unimpaired maintenance of Efficiency in all aspects, phases, branches and departments of life, as its National Ideal, then there could be no possibility of Greece going down in any respect whatsoever from its high level of intense, unquestioned and omnilateral superiority to all the nations of the world. The Cult of Efficiency, therefore it was, in which Greece in general and Sparta in particular sought to excel and did actually surpass all, during the halcyon days of their history.

PHYSICAL EFFICIENCY

On the physical side, this ultra-idealised idolising of Efficiency in the daily life and practice of the Spartan people manifested itself in the shape of the Spartan Law and Practice, whereby, as soon as a new child—whether boy or girl—was ushered into the world, its parents took it immediately and straight-away over to the top of Mount Taygetus and mercilessly abandoned it there absolutely unprotected from rain and sun, from wind and frost and from the ravages of the wild beasts, to return after three or four days to see how the infant was faring. If, perchance, the babe had not merely survived all the inclemencies of the forest weather and the tender mercies of the prowling denizens of the wilderness and was still alive but was also found to be in the happy enjoyment of sound and even robust health and strength, then declared they—proudly and triumphantly—to themselves and to others: “This child is fit to become in due course a worthy citizen of Sparta, capable of routing invaders from abroad and quelling insurgents from within.” They would then carry the child home and give it the splendid training which was carefully designed for

the sole purpose of the successful evolution of perfect Spartan citizenship.

INTELLECTUAL EFFICIENCY

And, then, on the intellectual side too, ancient Sparta had its own special outlook and angle of vision and its own unique devices for bringing about, in its citizens, the perfect fruition of splendid efficiency. Into details hereof, we need not enter just now; but we must refer to one point of great moment herein, as it was typical and characteristic. It was this. Like the penal codes of all countries in the history of the world, the Spartan Penal Code, too, had its own graded scale of punishments for various criminal offences (e.g. theft, murder and so forth); but the motive underlying the punishments was a peculiar one, absolutely unknown to, nay, even undreamt of by, the whole race of human legislators in the pages of history. Theft, for example, was punished not because it was religiously or morally held to be a sin to steal and such sins ought to be punished, nor even on the juridical ground that the suffering caused by such acts to the owner of the property stolen ought to be prevented by the State and statutory provision for the severe punishment of such offences was the best deterrent against a tendency to commit them, but solely because the Spartan legislators held that if and when a man was found stealing and was hauled up, tried, convicted and punished, it meant, in reality, that, while stealing, he had bungled so badly as to get caught and punished and this was regarded as the worst sin, the greatest offence and the most heinous crime conceivable against Sparta's Cult of Efficiency.

HOW IT WORKED IN PRACTICE

The natural result of such a conception and outlook and the detailed and elaborate provisions based thereon

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was that the procedure followed in some cases by the criminal courts of Sparta was diametrically opposed to the one with which the world at the present day is familiar. Now, you all know that, when a person is hauled up before the criminal courts and charged with a theft or murder or any other such offence, it is the police and the prosecution witnesses on whom the onus rests for proving him guilty, while the accused and his witnesses try their best and utmost (by alibi pleas and in various other ways) to prove him innocent. In Sparta, however, it often happened that a man who had gone on undetected for a decade and more, thieving and murdering and so forth, went before a Magistrate, proudly narrated his crime and sought (by means of as detailed and circumstantial evidence as possible) to substantiate his allegations against himself; whereupon, as his proving them to be true would mean not merely his great intellectual efficiency from the standpoint of the Spartan ideal of efficiency but also the corresponding inefficiency of the Police in not detecting him. The Police would move heaven and earth to demonstrate to and satisfy the trying Magistrate, by means of convincing evidence, that the man had never committed any such crimes but was dishonestly seeking to achieve false allegations about his own criminal exploits. If and when, at the termination of these topsyturvy proceedings, it was proved to the satisfaction of the court that the man had really committed all the crimes in question and the Police had not detected and arrested him for a decade or more, the State hailed him as a great "Intellectual Efficient" of Sparta and voted grand honours to him (e.g. historic festivities and special processions wherein he was taken round in palanquins borne on the shoulders of the highest officials and other grandees of Sparta). In cases of extraordinary skill having been

evinced by the criminal in the undetected committing of the most diabolical crimes, marble statues (and not mere festive processions of a few hours' or even a few days' duration) were regarded as the only fitting acknowledgment and recognition of such a glorious level of Ideal Intellectual Efficiency and as the only sufficient means for keeping the memory of such a great personage eternally green in the history of Sparta, so as to serve as a perennial source of eternal inspiration to future generations of the sons and daughters of Sparta.

THE CONSEQUENCE

But what was the resultant benefit, to Greece in general and to Sparta in particular, of all these grand plans and superhuman efforts for the achievement of Physical and Intellectual Efficiency? Did Sparta—or even Greece—achieve the expected result of becoming the Suzerain Power of the World? Nay, rather, have they even survived as an empire on the face of the earth? No, not at all. On the contrary, the Greek Empire itself is nowhere. And, beyond the memory left behind by Greece of her ideal of artistic finish and her cult of perfect physical, intellectual, cultural and other departmental efficiency as its legacy to the modern world, which even the most modern of modern artists and culturists feel bound to and do therefore actually pay their hearty tribute and reverential homage to in their lectures, their magazine-articles and so forth, the Great Greek Empire of ancient European history has left practically no mark on the history of the world, nay, even of the Greeks of the present day.

ROME'S CULT OF LAW AND ORDER

Turn we now to the case of Rome and analyse her story. If the secret of Greek's ancient greatness is to be

found in Lord Curzon's Cult of Efficiency, it may be said with equal historical truth and accuracy that the secret of Rome's ancient greatness is to be found in what, from our experience of modern Indian history, we may similarly describe as Lord Curzon's Successors' Cult of Law and Order; and that Rome paid one-pointed attention to and performed *pooja* at the shrine of Law and Order and fondly believed that, if and when the State carried out all things in the strictest possible accordance with a carefully planned, thoroughly organised and correctly codified system of Law and Order governing all conceivable aspects of life as its national ideal, then there could be absolutely no possibility of any confusion or weakness ever creeping into Rome's national life in any respect whatsoever and dragging it down, even to an infinitesimally small extent, from its lofty level of absolutely uncontroverted and all-round superiority to all the other nations of the world. The Cult of Law and Order, therefore, it was, which Rome sought to and did actually beat all others in, throughout the mighty days of her ancient history.

THE CONSEQUENCE

But with what ultimate consequence? Has the Roman Empire remained the ruling power of the world, nay, even survived as an empire in the history and on the map thereof? Once again, a clear and emphatic 'no, not at all' is the only possible answer; for, beyond the single fact that Rome's legacy to us of Law and Order has left such a prominent mark on the history of the world that, even to-day and even in India, students of Law in our Law-colleges are called upon to begin their course with a study of Roman Jurisprudence, it is no exaggeration to say that the Roman Empire has left no mark worth men-

tioning on the history of the world. The fact that the Vatican (the Holy See of the Pope, the Ecclesiastical Pontiff of Roman Catholic Christianity) is geographically located at Rome is a matter of history of later-day Italy and has absolutely nothing to do with the ancient Roman Empire and its Cult of Law and Order.

OTHER EMPIRES

Let us now turn to the history of the other Empires, namely, the Syrian, the Assyrian, the Persian, the Babylonian, the Chaldean, the Phoenician, the Egyptian, the Nineveh, the Carthaginian and so on, of the ancient world. The honest historian has no option but to admit that their cases are, alas, much worse than even those of Greece and Rome. We know from the pages of history something about the daily life, the religious beliefs, the national practices, the social customs, the legal usages, the cultural ideals, and so on, of Greece and Rome; but we know nothing—or next to nothing—about the corresponding facts regarding the lives of the people of these other Empires which we have just named. And, what little we do know of them, e.g., with regard to Hasdrubal, Hamilcar, Hannibal of Carthage and so forth, has not come down to us from the historical literature of these peoples themselves but only from the pages of books written about them by enemy historians, like the Romans.

OBLIVION

Doubtless there was (as there must necessarily have been) some secret, some particular factor, some special feature, which made each of them great and tremendous in its own way and in its own time; but whatever that factor, feature or secret was, it could only keep that particular empire alive and predominant for a short while, but

was not sufficient to keep it in life and in predominance for ever. They all had their own separate religions which they believed in and followed; but, obviously, as testified to by history, none of these religions had the necessary vitality and capacity to maintain itself, let alone hold and enable its adherents to live on for ever. They have all gone into absolute oblivion.

THE CASE OF INDIA

Let us now turn our attention—over against the history of Greece, Rome and other empires as a whole—to a study of the picture of India's history, compare and contrast the two, observe the salient points of difference in the actual history thereof and trace therefrom and determine for ourselves the inevitable differences in outlook, ideal, cult, principles and mode of life which must necessarily have accounted for the serious differences thus observed in the actual history. Have we, in India, from ages past, paid similar attention to any such Cult of Efficiency, Law and Order and so forth which made Greece, Rome and other empires great in the past? The answer to this question is 'Yes' and 'No'. It is 'Yes' to some extent but not to the same extent as in Greece, Rome and so forth and, therefore, it is, to some extent, 'No'. Let us go into this a little deeper down and analyse things clearly for ourselves.

INDIA AND EFFICIENCY

The Spartan ideal of efficiency was certainly given a high place in India's *Sanatani* scriptures too. In fact, the great value, the tremendous importance and the absolute necessity of Brahmacharya for achieving perfect physical and intellectual efficiency have been insisted on in our scriptures as in no other scriptures of the world.

The perfection of the individual, physically and intellectually, in order to make his body and his intellect absolutely perfect instruments in his hands for achieving his goal—this was and has always been our Hindu ideal. But, in spite of all this emphasis and insistence on perfect and all-round efficiency, it must be carefully noted that this seeming ideal of efficiency is, according to our scriptures, really not an ideal for and by itself, but really a means to the realising of another and a higher ideal which is the real objective of the *Sanatani* scriptures. What this real, higher and ultimate goal was, we shall presently see.

INDIA AND LAW AND ORDER

As regards law and order too, it may be truly said that no nation, no race and no religion in the history of the world has ever emphasised law and order in the way that India, the Hindus and *Sanatana Dharma* have done. The tremendous stress laid on discipline, i.e., on absolute and implicit obedience on the part of the son towards the father, the younger towards the elder brother, the servant towards the master, the disciple towards the Guru, the *praja* towards the *raja* and so forth, is a characteristic and unique feature of *Sanatana Dharma* which is well-known. And yet, even here, as we shall presently see, the seeming ideal of law and order, of discipline and of obedience is not an ultimate and real ideal by itself but only subordinate to a higher ideal which is the real objective. In fact, one might correctly sum up the whole position herein by saying that whatever contributing factor towards national greatness be taken into consideration—be it individual physical efficiency, military powers, financial strength, intellectual acumen, power of organisation, self-forgetting service of the country or any other whatsoever—every one of these items was taken into ac-

count and actually enjoined too by our scriptures but not a single one of them was the actual ideal; each of them was there only as a means towards a specific end; and each such means was carefully considered with a due and vigilantly balanced sense of proportion and perspective and ordered to be made use of and acted upon in accordance with the requirements of a perfectly co-ordinated plan into which all the several means fitted to perfection.

THE REAL OBJECTIVE

And what was this real objective? The only method by which we can rightly understand this is to study the attitude of *Sanatana Dharma* towards the hitherto-mentioned ideals and cults of other nations and the exact place given thereto in the *Sanatani* scheme of national life.

(1) As regards efficiency, the Upanishadic text:—

नायमात्मा बलहीनेन लभ्यः ॥

shows clearly that, according to the *Sanatani* conception of life, not merely worldly success but even Spiritual Self-realisation is impossible except on the basis of all-round strength. The examples of Sri Hanuman, Bhishma and other great Brahmacharis of ancient Indian history will go to show how in ancient India the ideals of perfect physical efficiency and intellectual efficiency were always put together and found to go together as contributory factors to success. But they were not desired for their own sake but merely as contributory factors towards the achievement of Dharma and spiritual efficiency. The passage in the *Bhagavad Gita* which says:—

बलं बलवतां चाहं काम राग विवर्जितम् ॥

(i.e., that strength alone which is free from the influence of the passions at its source and from tyrannical tenden-

cies in its effect is of the Divine nature) makes this clear, namely that the *Sanatani* cult of efficiency is not of the Spartan type which places a premium on physical powers and intellectual 'cuteness' achieved at the expense of all spiritual and even moral considerations but of one which brings them all together and keeps them under the control of and in subjugation to Dharma.

(2) Similarly, with regard to law and order, it will be noticed that the striking and unforgettable instances of Prahlada v. Hiranyakashipu, Vibhishana v. Ravana, Bhishma v. Parashurama and so on, throw light on the fact that even the law of discipline and obedience was one which came under the Higher Law of subordination to Dharma. And this is why we have Sri Krishna saying in the *Bhagavad Gita*:—

धर्मा विरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

i.e. (all desires not inconsistent with Dharma are of the Divine nature).

(3) In the same manner, it can be seen that all the other desirable factors in life which can possibly make for individual or national prosperity, progress and success are all permissible to us; but, at the same time, even the best and the loftiest amongst them has to be under the control of Dharma, which ought to be our predominating consideration at all times, in all places and under all circumstances.

Our Dharma Shastras tell us that, when two persons, both on horseback, are fighting with each other and one of them unhorses the other by killing the latter's horse, the former is religiously prohibited from continuing on horseback and fighting the man whose horse has been knocked down. And he is called upon to get down from his horse and fight with his opponent on terms of equal

vantage. The most surprising thing about this is that this kind of most exacting Dharma was scrupulously followed in actual daily practice, not merely by the great Dharmic souls whom we all venerate but even by those whom our scriptures describe as Asuras (demons). For example, in the third and sixth *Skandhas* of *Shrimad Bhagavata*, we have the incidents narrated to us wherein Bhagavan Sri Varahavatara and Devendra had their weapons knocked off from their hands by the Asuras Hiranyaksha and Vritra respectively and both the Asuras stopped fighting. Similarly, in the 10th *Skandha* of *Shrimad Bhagavata*, there is the episode in which, on being called to mortal combat with Bhima (who goes as a guest and is unarmed) Jarasandha brings out of his stock his own best and favourite Gada (mace), hands it over to Bhima (in obedience to the *Sanatani* law of *Atithi-satkara*, (hospitality) and fights with him with the second best mace in his possession. And, as soon as each evening's battle is ended, he again faithfully follows the law of hospitality by waiting upon Bhima and serving him at his supper, and so forth. We do not find even such an oppressor, tyrant and monster like Jarasandha seeking to poison or otherwise surreptitiously injure his foe who is there as his guest.

In spite of all the disadvantages and handicaps which are the natural and inevitable consequences of foreign invasions and foreign rule, not merely political but even cultural, which India has been subjected to for several centuries past—in fact, for more than one thousand years—in spite of all these disadvantages and handicaps, we are still alive as a nation. What is this vitality of India due to?

THE SPIRITUAL ASPECT

On the spiritual and moral side of this question, it

is easy enough for us to prove and establish our proposition. Such eminent philosophic thinkers in the front and topmost rank in the Western world as Thomas Carlyle, Ralph Waldo Emerson, Professor Mackenzie and other such great authorities of the West in the field of Psychology, Ethics and Metaphysics have all borne eloquent testimony to the wonderful supremacy of India's Spiritual and Philosophic Literature and the benefit derived by themselves from even a superficial study of the *Upanishads*, the *Bhagavad Gita* and other philosophical books of ancient India.

INDIA'S ANCIENT ECONOMIC STATUS

But this is no consolation in the face of and no reply to the objection and the criticism that, from the political point of view, India never had and, certainly now has not, the least claim to greatness. We need not go into elaborate details of historical facts to disprove this false proposition; we shall content ourselves with a few instances of a clinching character, which will make it incontrovertibly clear that, not alone from the spiritual standpoint but even from the mere material view-point, India has always been great, continues to be so and will remain great for ever. India's God-given or—if you prefer to term it so—natural wealth (agricultural and so forth) is of such a tremendously vast character that India's economic greatness is an axiomatic and inevitable consequence thereof, which it is no exaggeration to say we have been foolishly doing the utmost in our power to ruin, but which, in spite of all our follies in this direction, still remains comparatively a great and stupendous thing indeed.

Books of industrial and commercial history of the ancient Western world bear testimony, of a most surprising and at the same time gratifying character, to the effect

that, in ancient times, Indian ships, laden with Indian merchandise, carried on enormous trade with the westernmost known corners of Europe and Africa. And we are told that in Spain, in Morocco and in Cardova in particular (i.e. in the farthest westward end of the earth as known to the western world during those days), the public appreciation of and demand for Indian clothing, spices and other commodities was so great and universal that local merchants had to pass off all their local material as Indian. Otherwise, there was no possibility of a sale thereof. And thus, the indigenous manufacturers were destined to remain indigent manufacturers for ever. It was a well-understood rule that, whenever and wherever Indian material was available, the buyers of the West invariably bought Indian material; and it was only when Indian-made stock was absolutely exhausted and the purchaser was in such clamant and urgent need of it that he could not afford to wait until the next cargo was received, that he went in for commercial commodities of his own country or any country other than India. This fact ought to suffice to demonstrate to us how great was India's industrial and commercial prosperity of such ancient times.

THE MEDIAEVAL POSITION

Coming down to later times, we find India's reputation in this respect maintained in the history of the Western world. India was known thereto as the land of the pagoda tree, where gold was supposed to grow on the trees and could be had for the mere shaking of them. And it was this industrial and mercantile prosperity of India that was responsible for the continued series of geographical quests, searches and re-searches which European navigators, traders and even sovereigns in a hurry to become rich carried on for centuries together in their en-

deavours to get at India and shake its pagoda trees. It was in one of these quests after India that Columbus, Amerigo Vespucci (pr. Vespoochee) and others, sailing, however, in a wrong direction, landed in parts of and discovered America. And it was for this reason that the people of the newly discovered country were designated as Indians. And when the mistake was discovered, the islands were named East Indies and the inhabitants were called American or Red Indians. These very names still give us a clue to this great historic search for India by Europe—a search which (you may be perfectly certain) was not for purposes of spiritual, philosophic, literary, social or even industrial exchange but was actuated solely by economic considerations.

THE POSITION STILL LATER

Coming down to still later times, we are at once astounded and gratified to learn from authoritative books on the industrial, commercial and economic history of England and other parts of Europe—books which are used as text books in Oxford, Cambridge and other universities—that, during the time of Queen Anne, there was an actual rule of the royal court that only those ladies and gentlemen who wore Indian clothing could get admission to levies and other such royal functions at court. According as one was rich or poor, one might wear the costliest silks, velvets and muslins or cheap varieties of chintz and so forth. But, whatever the costliness or the cheapness might be, it was rigorously insisted on that the material must be wholly Indian. We are told that as this was the practice of the “Upper Ten” in court circles, the natural result ensued therefrom that the middle classes and even the lower classes (who had nothing to do with courts and court functions and were not therefore com-

pelled to adopt Indian clothing) were, nevertheless, on the principle:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

infected by the example set before them by ladies and gentlemen moving in court circles, with the consequence that indigenous English trade was patronised by none and suffered immensely. It, therefore, became necessary for those interested in the progress of the indigenous industries of England to seek the aid of parliamentary legislation and to resort to taxation and other penalising measures to stop the imports from India.

INDIA'S ANCIENT POLITICAL STATUS

Having thus met in detail the objections of critics on the question of India's greatness in the economic sphere, let us now turn to the political aspect of India's national life, and give our attention, for a brief while, to the holders and propagators of the view that, politically speaking, India was never great and, that, at the present day at any rate, from the point of view of political "Swarajya", India has reached the lowest depths of degradation imaginable.

THE MAHABHARATA STORY

In this connection, we would like to place before you the results of the latest researches carried on by great antiquarians in the field of historical, geographical, ethnological, archaeological, numismatical, philological and other such research into the ancient history of Mexico as described in the ancient aboriginal language of the Mexicans. These researches have unravelled a very astounding and, at the same time, a very beautiful and gratifying fact of history for us. It is a matter for the intensest re-

gret conceivable that we have people in our country to-day who call themselves Indians and who, blindly following the lead given to them by the so-called Western orientalists and indologists, do not believe in, and refuse to accept, the *Ramayana*, the *Mahabharata* and the *Puranas* as historical records of India. We are told, for instance, in the *Mahabharata*, that Raja Yudhishtira's four younger brothers—Bhima, Arjuna, Nakula and Sahadeva—went out and conquered the whole world and made him *Samrat*, or *Sarvabhouma Chakravarti* (i.e., the one Lord of the whole terrestrial world). Now, in connection with this, the orientalists and, alas, our Indian research-scholars too, have been telling us that Veda Vyasa and other holy authors of these books were writers of false history. Some of these critics, however, are good enough, kind enough, charitable enough and gracious enough not to accuse Veda Vyasa and others of deliberate dishonesty and falsification of history but to concede with a patronising air that perhaps the four younger Pandavas conquered the whole of India, but that these authors, being persons like frogs in a well, ignorantly but honestly imagined India to be the whole world, and that they must consequently have described it as the conquest of the whole world. And this is the utmost they are prepared to grant.

THE MEXICAN EVIDENCE

Now, the very fact that the *Mahabharata* and other narratives have clearly given full and lengthy descriptions not only of the boundaries of India on all sides, but also of China, Persia and various other countries of Asia and other parts of the world with enormous wealth of detail, proves beyond all possibility of doubt that Vyasa and others were labouring under no ignorance of world

geography but deliberately wrote down all that we find in the writings. In other words, the modern orientalists' condescending and patronising 'explanation' is no explanation at all but a positive insult. And now comes this new evidence from a most undreamt-of quarter, namely from the ancient books of history contained in the ancient aboriginal language of the ancient Mexicans and containing descriptions of the great Indian warrior Arjuna, who went and conquered Mexico. They mention that he was a great warrior and express their enormous surprise at his military prowess, and warlike exploits, because, say they, single-handed, or rather double-handed (because he was a सव्यसाची i.e. could discharge arrows simultaneously with both hands), he defeated thousands of them. And it is interesting to note that the references to him include a description of this unique peculiarity of Arjuna's that he was a *Savyasachi* (exactly as the *Mahabharata* and other historical works of India have actually described him). This recent discovery not merely throws light upon the historical character of our *Itihasas* and *Puranas* but also shows beyond possibility of doubt that, even from the purely political point of view, India was once upon a time great as no empire in the history of the whole world has ever been.

THE QUESTION OF QUESTIONS

To sum up, it is an indubitable fact of history that other great empires, which depended upon physical prowess, military power, financial strength and intellectual acumen and all sorts and combinations of other such external aids, have passed away into nothingness, while we, who have always refused to place any reliance on any of these for supremacy and who have suffered for more than a thousand years from all the normal and inevitable

disadvantages and handicaps of foreign rule and foreign invasions (not merely political but even cultural)—we are still alive as a nation. What is the secret of this vitality of ours? This is the question of questions for us to try and answer to-day.

THE THIRD MEANING

All these things duly considered, we now see how the third meaning of the word *Sanatana Dharma* comes:

सदा भवः=सनातनं करोति=सनातनयति । सनातनयतीति=सनातनः ।
सनातनश्चासौ धर्मश्च=सनातनः धर्मः—

(That which makes its followers *Sanatana* i.e. Eternal) is wholly apt, apposite and appropriate to the actual fact of the real situation; and therefore the name *Sanatana Dharma* is perfectly justified in this third way too.

MANKIND'S ASPIRATIONS

But, from the point of view of the ultimate ideal and goal of perfection, which the human heart consciously or unconsciously aspires after, the spiritual aspirant will naturally stand up and say that even this permanence of *Sanatani* India, as a nation and as an empire, is not sufficient and satisfactory. For, did we not say, at the very outset, that every human heart desires, seeks and incessantly strives for the attainment of (1) Eternal Existence, (2) Divine Wisdom, (3) All-pervading Bliss, (4) Absolute Independence of all bondage, and (5) Suzerainty over the whole Universe? This being so, how can the mere continued physical or even political or other existence of India as an empire suffice for the satisfaction of the said insistent and peremptory cravings of the human heart—cravings, by the fulfilment whereof, Nara (man) endeavours to act on the Upanishadic dictum:

S. D.—3

प्रणवो धनुः शरोऽह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥

i.e. to become one with God Himself Who possesses in Himself in Perfect combination, all these five desiderata?

THE FLOOD AND THE WATER-DROP

This objection, we must frankly admit, is absolutely justified. We must make a distinction between what in Sanskrit we call the *Samashti* and the *Vyashti* i.e., the collective mass and the individual units which go to make up that mass or multitude. We find this distinction made, for instance, even in the classification of nouns in English grammar, where we speak of collective nouns (which must have a predicate in the singular number) and nouns of multitude (which must be followed by a predicate in the plural). A simple illustration from ordinary external life around us will make this distinction clear. When, for example, taking the analogy of the brook in Tennyson's poem, we speak of a perennial stream as Eternal Existence, a careful analysis of the whole thing must reveal to us the fact that the said description is not wholly appropriate and mathematically correct but is merely an expression in which there is a dilution of the full and exact connotation of the term actually employed. For, all that we mean when we speak of a perennial stream being Eternally Existent is that it is प्रवाहतः सन्तत i.e., is flowing in an unbroken flood or flow. But this surely does not mean and imply that each drop of water which we saw before us in the flowing flood of yesterday is still before us there to-day and therefore eternally existing in this sense of the term. As a matter of fact, we know that all the drops that we saw yesterday have gone on towards the ocean which is their final destination and

have been replaced by other drops which have come in an unbroken succession in the wake of those that have passed on, thus producing, in our minds, the illusion of the eternal continuance of the stream in question. So from this point of view, the objection is perfectly justified that the eternal existence of *Sanatani* India can only be in the *Samashti* or *Pravaha* sense of the term but not in the *Vyashti* or *Bindu* sense thereof. In other words, there has been an unbroken flood or succession of Sanatanists who have kept up and are responsible for the continuation of India as a nation. But, what about the individuals themselves who, from time to time, have in combination constituted this *Sanatani* India whose permanency we have been proudly enlarging upon? Have they not passed off into nothingness? And how can they be described as living eternally?

THE FOURTH MEANING

In answer to this perfectly natural and perfectly justifiable query, we have only to point out that the very name *Sanatana Dharma* has a fourth meaning which gives a satisfactory answer to this question too. In this fourth interpretation, we derive the compound word *Sanatana Dharma* in the same way as in the third meaning which we have given to it i.e. सनातनयतीति सनातनः (that Dharma which makes us eternal). But सनातनयति is now interpreted as सनातन (परमात्म)स्वरूपं प्रापयति. It is not now explained as keeping us as a *Samashti* (i.e. a multitude of individuals forming one distinct group or nation) which exists eternally but in the sense that each one of us who follows the path laid down by *Sanatana Dharma* for the purpose becomes *Sanatana* i.e. realises his नित्यशुद्ध बुद्ध मुक्त सच्चिदानंदस्वरूप and becomes One with God.

THE FOUR-FOLD MEANING OF SANATANA DHARMA

And thus, not merely has *Sanatana Dharma* been established by *Sanatana* (i.e. the Eternal One, namely God), Himself, not merely is it, too, *Sanatana* (i.e. Eternally Existent) in the merely temporal and समष्टि sense that we, as a nation, continue to exist to the present day (like Tennyson's perennial brook) while others who relied not on Dharma but on other things have passed away into nothingness; but it makes each individual unit amongst us really *Sanatana* in the grand and spiritual sense that each one of us who treads the path prescribed by *Sanatana Dharma* actually becomes one with that Eternal One who is Himself of the nature of Absolute Existence, Absolute Illumination, Absolute Bliss, Absolute Independence and Absolute Suzerainty combined.

THE RESULT OF THE ANALYSIS

From this comparative study and detailed analysis of India's Past and Present in all the departments of life, we are forced to the conclusion that India was great in the past and continues to be great to the present day but in very meagre and slender proportion to her greatness of the remote and even of the immediate past.

THE INFERENCE THEREFROM

Applying the elementary principle of India's *Tarka Shastra* (science of logic), which enjoins the method of अन्वयव्यतिरेकाम्यां निर्णयः on the basis of तत्सत्त्वे तत्सत्त्वं तदभावेः तदभावः for determining all such matters relating to cause and effect (i.e. if two things are so related to each other that the existence of the one has always carried with it the existence of the other and the deterioration of the one has always been attended with the deterioration of the other, then the two things in question must necessarily be bound

together by the relationship of cause and effect), we can draw for ourselves the elementary syllogism that when India was great in Dharma she was great all round; that when she fell away from Dharma, it was a signal for her decline all round; and that what little proportion of external, i.e. political, economic, physical and other such prosperity she still possesses is in direct proportion to her adherence to the practice of Dharma. Therefore Dharma and all-round prosperity are thus related to each other as cause and effect. In other words, not merely happiness in a future world but also physical strength, intellectual acumen, political power and economic progress, in fact all the factors which go to make up all-round prosperity, are the natural, concomitant and inevitable consequences of devotion to Dharma. And this is why we find Shri Krishna saying in the *Gita*:

यः शास्त्रविधिं मुत्सज्य वर्तते काम कारतः
न स सिद्धिमवाप्नोति न सुखं न परांगतिम् ॥
तस्माच्छात्रं प्रमाणं ते कार्याकार्यं व्यवस्थितौ
ज्ञात्वा शास्त्र विधानोक्तं कर्म कर्तुं मिहार्हसि ॥

(Whoever, disregarding the dictates of the *Shastras* and being under the control of his own desires, acts according to his own inclinations, cannot achieve success here below, cannot attain to Heaven and cannot obtain *Moksha*. *Shashtra* therefore is the authority whereby you should discriminate between what you should do and what you should not do. Learn the teachings of the *Shastras* and act in accordance therewith).

THE MADNESS JUSTIFIED

The *Sanatana Dharmis'* belief in Dharma, as exemplified in Manu's dictum:—

धर्मं एव हतो हन्ति धर्मो रक्षति रक्षितः

is thus found absolutely justified by our historical study of India as compared with other countries on the one hand and with herself of earlier periods on the other.

III

SANATANA DHARMA NOT OPPOSED TO REASON

Sanatana Dharma is a universal religion. And if *Sanatana Dharma* has no provision in it for answering such questions as are put by those who would believe only those things as have been proved by modern science, as a result of ocular demonstrations in the field of experimental research, then it has no claim to call itself a universal religion, a religion fit for all humanity. There is always the possibility of a person not being able to understand the meaning and implications of *Sanatana Dharma* and therefore not being able to appreciate it; but if he is not convinced of the reliability of the scriptures and the question of his faith comes in, when there is no further scope for persuasion and conviction, we must drop the matter there as being essentially one of faith, in which there can be no compulsion or coercion. At the same time, it is open to us to prove to such people, by methods which are capable of convincing them, that *Sanatana Dharma* is based not merely on the word of God as revealed to us through the pages of the books handed to us by our ancestors but is consistent with the laws of modern science as revealed through the pages of many of the great books on the subject.

Scientists have progressed so far to-day that leaving atheism and even agnosticism far behind, even the greatest of them are found to be theists. If you take the greatest

names in modern science, who are presidents of big associations of science, you have Sir Oliver Lodge, Lord Kelvin and many others who are all theists. In his book on 'Religion and Science' Sir Oliver Lodge traces the long history of hostility between religion and science and concludes by saying that modern science has itself been drawing new light on religion from a most unexpected, nay undreamt-of, direction and has begun to prove the truths of religion. He says: "Science which began as the arch-enemy of religion, has ended by becoming her humblest hand-maiden". That is what a great man of science of the present day, Sir Oliver Lodge, says with regard to the relationship between religion and science.

Now, religion in general having been dealt with in that way in relation to science, I believe we are justified in taking up the question a little farther and asking, "What about *Sanatana Dharma*?" Does the religion that Oliver Lodge speaks about refer merely to the Christian religion or that particular aspect or faith of it that Sir Oliver Lodge professes, or does it wholly or at least in parts include *Sanatana Dharma*? There cannot be any possibility of irreconcilable antagonism between two systems of thought worked out on logical and correct lines. People are liable by natural tendencies to jump to conclusions that this and that are irreconcilable; and when two such propositions come before me, I begin to say to myself: "If these two systems of thought, which are said to be irreconcilable, are based on correct logical, scientific, psychological lines and have no axes of their own to grind, nothing to gain or lose by adopting the one or the other attitude, and if both of them are really aspirers after correct knowledge, there must be something which I have misunderstood". In the first instance, I began this sort of argument with regard to two different religions, and later I extend-

ed it to the relationship between science and religion. Religion is the revealed word of God as we find it in the scriptures of the world, and science is the revealed word of Nature as we see in the real things of the world.

Different advices may be necessary for different people in different conditions of life at different times in different places in different stages of life. What is good in summer may be bad in winter. To a certain person a hot bath may be beneficial while to another person or to the same person at another time, a cold bath may be prescribed. These are not inconsistencies, but are differences based upon the necessities of the situation, upon the circumstances and needs of each *adhikari*. These things can be accepted, but that there is something irreconcilable between science and religion cannot be accepted. Even after my studentship and professorship in Mathematics and Science, I continued to keep myself in touch with the latest developments of science; and I have had the great surprise on the one side and gratification on the other, of seeing science coming to the rescue of religion, when people have been losing their faith in the scriptural texts of the various religions of the day. The present day is one of rationalisation, scientific research, etc., and people think it wise to congratulate themselves upon when they say, "I want it to be proved". But it is not possible to prove everything. If a person should start the various activities of life pledging himself not to do anything unless it was proved to him by scientific demonstrations that it was necessary to do it he would not be able to pull on in this world at all. We do not say everything written in books is necessarily true, but we include in the category of reliable evidence not merely things born of inference or analogy, but also *sabda*, *aptavachana*, of people whom we know by actual experience as persons who, without any self-interest and without

caring for their own benefit, tell us truthful and beneficial things for our good. We say, in other words, that *apta-vachana* is *pramana*. Those of us who have not gone outside Madras, what proof have we that Bombay or Calcutta exists? You believe they exist because others whom you know come and say so. Similarly, in the courts magistrates who have to come to decisions on the evidence before them, do not know anything about the actual facts of the cases. They have simply to use their intelligence in sifting the evidence, to find out which evidence is reliable and which is not. In fact, if a judge or magistrate has personal knowledge of a case, he becomes a witness, and for that reason the whole case has to go before another judge. So also in the case of the first secular transaction of the world. The first person with whom a child comes into relationship is the mother. Can any one prove by analogy, example or experience, who his mother is? You have no remembrance of the person who bore you at the time of your birth. All that you can do is, from the experience of others you have seen, or perhaps from your own experience, if you are a *grihastha* and have children, to infer that you too must have had a mother. But still you cannot substantiate that such and such a person is your mother. All the evidence, and the best of it you can have, is that the mother herself tells you and the others around you tell you that she is your mother, and you accept this *sabda pramana*. You see yourself that she loves you, that she slaves for you, that she sits by your side when you fall ill and nurses you without even the least comforting idea of your becoming later on a rich man when you grow up and supporting her (because nobody can say that, even if you become rich, you will support her). Even when the doctor says that the child will not live for more than a few hours, without any prospective thoughts for the future and with the utmost

self-denial in the world, she looks after the child. All these considerations make you accept her as your mother.

Then again, suppose a man is dying and is advised to take medicine. Can he say, "Unless I study anatomy and know how the medicine will act on the various parts of my body, I won't take it"? In his condition of health, he will naturally have to take on trust the advice given to him by persons who know the theory and practice of medicine; he will have to take the medicine first, become better and then think of studying all about anatomy, etc.

Physiography is a branch of physical science, dealing with the variations in weather, their effects, how the breezes come, the difference between the mountain air, the plain air and the sea air, etc. In physiography, the greatest name among the experts to-day is that of Professor Thornton. It was in the *Science Siftings* that I saw one day a beautiful big heading 'Dr. Thornton's astounding new discovery'. When I read it through I was astounded, not at the contents of the article, but at the fact that the great scientists of the Western world could be astounded at such an elementary thing. It seems that, after decades of research and investigation in the field of physiography, Dr. Thornton came to the conclusion that when an eclipse is on, especially a solar eclipse, the delicate nerves of the gastric region in the body of even the strongest man or animal got affected, and it was therefore desirable to fast during an eclipse. Little children in India know it and we all do that—I mean those of us who have not become ultra-rationalistic, who are not ashamed to own things that have come to us from our forefathers and that have not been disproved by science. A tabular statement of facts and figures was there, showing how, after experimenting on men and animals in thousands of cases, it was found that there

was not a single exception to the rule that an eclipse affects the nerves of the gastric region.

I pass on now to another discovery, of Dr. Henderson who was my own Physiology Professor in Madras. After retiring from service, he carried on researches in Chemical Therapeutics with the betel leaf that we use here in India. I was keeping in touch with him, and he wrote to me stating that, after finishing his long programme of chemical investigation, he had come to agree with my analysis of the betel leaf, and wanted to know from me if there were any rules applied to the use thereof. He said it was too late for him to send his conclusions by that week's mail, and he would send them on to me by the next mail. In the meantime he wanted to know the rules in regard to its use. I wrote to him that there was an ancient custom obtaining among the ladies to take off the stem, the tip and the lines across and that only the regular leaf was used for chewing purposes. This letter of mine crossed the one written by him to me recording his conclusions; and when his letter came, I was astounded to see that he had found that there were four different chemical constituents in the root, the tip, the lines across, and the rest of it, with different chemical effects or properties. The stem of the leaf contains a poison which interferes with the growth of and positively retards the oxi-hemoglobin in the body and therefore ought to be avoided; the tip contains what scientists call the 'aphrodisiac' of the third degree. 'Aphrodisiac' is the medicine which stimulates sexual power, and it is of three degrees. The first is the variety in which there is a stimulation of sexual power, and there is no loss to the system, which increases strength all-round and especially in the reproductive system. The second degree is that in which you have an accession of strength and a corresponding involuntary loss of material, with the result that gain and

loss balance each other and you are none the better for your using the medicine. The third degree is that in which the stimulation and the actual gratification are far in excess of the accession of strength that you get—in other words, there is a tremendous loss or drain which, instead of helping you, will injure you. The lines across the leaf are said to contain a poison of a morphic nature which is injurious to the brain. The fourth, i.e., the leaf proper, is beneficial and may be taken in with advantage. He explained to me that it is a good ordinary daily tonic for toning up the digestive system of people who have injured it by sexual excess. So, I got light as to the principles on which the betel leaf was used in India, and also on *Sanatana Dharma* which prohibits the use of the betel leaf by *sanyasis*, *brahmacharis* and *vidhavas*. And that is a revelation to us, by modern science, of the principles on which our *Sanatana Dharma* is based.

I go into another branch this time, that of mathematical astronomy. About six hundred years ago, it was experienced that persons practising in astronomical observatories injured their eye-sight by observing the planets and the stars. Naturally, this was a handicap to the work of investigation, and therefore a scientist deeply thought over it and investigated the question why the injury to the eye was caused and how it could be avoided. The conclusion was arrived at that it was particularly the observation of the sun that was responsible for such injury to the eye. The trouble started with ordinary weakness of the eye, then it developed into colour blindness, then into partial blindness and afterwards into complete blindness. The result was that in course of time people desisted from observatory work. The further investigation that was carried on for centuries had led them to the final conclusion which is accepted by all scientists, that the central rays of the sun

are good to the eye and that the circumferential rays are injurious. Students of mathematical astronomy will remember that there is what is called the eye-piece; and in that eye-piece there is what is called the annular ring. Its main purpose is to conserve the central rays and bring them into the eyes and to radiate the circumferential rays. The annular ring was very costly in those days and could not therefore be inserted in the eye-piece of the telescope; but it is comparatively cheaper now. A telescope without it is injurious to the eye; and people who have constantly to do work in the observatory use a telescope which contains the annular ring. What is that ring after all? It is a thing which we know of, which we are familiar with, in the *mudra* department of our *upasana kanda*. When we perform *gayatri* and other ceremonial *karma kanda* work, such as in a *puja*, there are 'gestures' with the fingers, which the modern rationalist laughs at, scoffs and ridicules. The annular ring is nothing but the *yamapasa mudra* which comes in the *mudra* portion of our *mantra shastra*, the shape of which is the same as the annular ring. And this annular ring was discovered after about 500 or 600 years of research, after causing the loss of sight to hundreds of persons.

There are subjects with which I must necessarily deal, relating to social economy and social science. It is a tremendous pity that we are talking lightly of the subject of social reform to-day. In the name of social reform in India you have many persons who come and tell you that caste should be abolished. There are responsible persons who come and tell you that all should be of one caste and that, if there is to be any difference at all in humanity, it should be one of sexes. Propaganda has been going on to that end for a long time now. I ask a preliminary question of these social reformers: "You have been carrying on your pro-

paganda with all sorts of extraneous help all these years in the name of rationalisation and science, for reducing the number of castes. What have you achieved?" What have these social reformers achieved? They have not been able to reduce the number of castes even by one. All the castes, sub-castes, sects and sub-sects that were already there are still to be found; probably with one more added, i.e., the caste which does not believe in caste. That is so far as the external aspect of the question is concerned. If we go into the internal aspect of it, what is the basis of the arguments of these social reformers? They are based neither on sociology nor on science; they are a series of *obiter dicta*, *ipse dixits*, etc. They make universal propositions which are absolutely unproven. In the Western world, among the greatest of the scientists, philosophers and sociologists, you count such men as Professor Karl Pearson, Dr. Ernest Abraham, etc., who are authorities in the field of sociology, on account of the scientific basis on which they have been working all the time. You know that the latest and the youngest science which all scientists agree will be the greatest of the sciences and the predominating science of the future is the science of eugenics. Eugenics is the science by which, with regard to breeds of cattle, horses, etc., analysis is made of pedigree, the mother's and father's pedigree and the effect on the offspring. They began experimenting with cattle from the point of view of the economic prosperity of the nation in the field of practical physical efficiency. We moderns pride ourselves on our practicalism, our practical tendencies, outlook and methods. The Western world, in order to achieve physical, material, economic prosperity for all the nations, began this science. Once it is begun, there is no one to say "thus far and no further" and thus to limit the jurisdiction of science. So, that science travelled beyond the originally intended jurisdic-

tion, and scientists gradually began to apply the principle of eugenics to the human offspring. The result is that you have these honoured names in the science of eugenics: Dalton and Galton and Dr. Abraham. All these experts say that blood counts, that nature counts, that all the nurture, all the association and all the training in the world can only bring out and develop what is inside already and that there is no possibility of nurture adding anything new to that which was not inside already in the blood; and even if it does anything at all, the utmost that it does in respect to development of any seeming variation from the original stock is only about a fifth of what nature does. Nature cannot be changed or wiped out; the effect of the blood of the father and the mother cannot be wiped out. Philosophers have from time immemorial been asking the question whether we are dependent or independent, and the answer has always been given that we are neither wholly dependent nor wholly independent. The example is given of a cow tied by a rope to a pillar. That cow has freedom to move as it wills up to a certain point, i.e. up to the radius of the rope but not farther. It can go the length of the rope in all directions, but it need not necessarily go the full length; it can stop near the pillar itself, or it can go half or quarter way. Similarly here, the limit to your freedom to alter is prescribed and within that limited sphere you can progress at your pleasure; and nature fulfils her part of the duty.

I do not propose to go into the details of discoveries made by Galton or Pearson or others, but I shall take Mr. Abraham of the Chicago University, who is the greatest of them all. He is a specialist in the analysis of blood of all animals including man. After carrying on experiments over a period of nearly sixty years, conclusions were arrived at, tested by brother scientists, subjected to the most

critical of ordeals, and accepted by all the eugenics professors, great scientists and sociologists, and acted upon not merely by ordinary people for their own private purposes but by courts of law in determining vital questions before them. For example, you have a young man going before a civil court and saying something which casts a slur on his own mother's character. Suppose he says that his younger brother is the son of his mother but not the son of his father, and therefore not entitled to his father's property. No evidence can be taken in such a case unless it so happened that the child was born when the woman was away from her husband for a long period; and there is no possibility of proving the statement by any other method. There may be doubts and suspicions, but yet there may be no proof that the child was born of adultery. In such cases, modern science can be of immense help. Dr. Abraham has invented many instruments, all of which work on one principle, and therefore have derived their names from the same root—oscillate. The instruments are called oscillameter, oscillagraph, etc. By means of the oscilloscope the man's, woman's and child's blood are examined and you are able to say whether the child is the child of the particular parents. Courts of law accept the result obtained this way and think that no further evidence is necessary on the point. In fact, the idea has spread so far that legislators in Germany and America wish to introduce a new social system based on these principles. A person living in South Africa sends by registered post a drop of blood taken out from the body of a certain person by means of a pin-prick, to Chicago, and he does not say whose blood it is. More Dr. Abraham and his disciples working in the laboratory analyse the blood and are able to tell you to what country, to what nationality, to what race, and to what community the owner of that blood belongs, what his

physical and mental characteristics are, and even the colour of his hair, of his eye-brows, etc. There was a case in Germany in which enemies tried to tarnish the reputation of a man of sterling character occupying a high status in life, not because of his riches but because of his character. This happened not very long ago. A scavenger woman, who was a prostitute, was made to put in a petition to a Judge stating that the gentleman referred to was the father of her baby and that she wanted maintenance for her and the baby, at least for the baby. The man said he had never seen the woman, but the woman said he was the child's father. There was no question of any evidence being taken at all. Dr. Abraham's instrument was requisitioned, and the blood of the three persons was tested. In this connection I must refer to the classes of blood which Mr. Abraham's instrument distinguishes one from another. It seems already there have been 48 different classifications of blood, with many internal classifications in one class which they have not yet gone into—as against the four main castes that you have in India. People who object to the existence of the four castes in India have no objection to these 48 different classifications of blood; they are up against you if you say Brahmana, Kshatriya, Vaisya and Sudra, but they are prepared to accept classification A, classification B. etc. In this case, it was found that the father's blood was of category B and the mother's blood was of class M; it was at once said that the child's blood should be somewhere between B and M. They tested the child's blood afterwards, but it was also found to be of class M—the same class as that of the mother. The scientists immediately pronounced that the father of the child too should have been of the same class M. Thus the gentleman's honour was saved in the court.

I shall now describe to you the instrument itself. The

oscilloscope has two pendula at the ends. When there is a couple of opposite sexes willing to marry, agreeing in other respects, satisfied with each other in other matters and only having a little doubt about the physical side, from the point of view of the offspring, they go to Dr. Abraham and each of them gives a drop of blood. The man's blood is put into one pendulum and compressed into a capsule shape and the woman's blood is put into the other pendulum and compressed. When the apparatus is set moving, the two pendula move towards each other. Of the millions of cases tested, every one has invariably given one of three results. In one case, the pendula come together, stick together and don't move off again; and if you want to move them off again, you must either break the apparatus or remove the blood capsules. In the second case the two pendula come together, but repel each other and go off to their original corners and stay there. The third case shows that the pendula meet together, move off and meet again and this oscillation goes on alternately. In the first case where the pendula meet together and stay intertwined inextricably, the instrument shows that the offspring will have signs of mental weakness and that if the process of such marriage is continued for generations, the result will be—in the words of Dr. Ernest Abraham—different stages of mental weakness, reaching finally to the worst forms of insanity, idiocy, imbecility and the like. Secondly, where the pendula meet and repel each other and stay apart, the instrument indicates physical deterioration in the child until at last, if the process is repeated, it will lead to impotency in the male and barrenness in the female. Thirdly, where the oscillation goes on continuously, the result is that the mental and physical characteristics of the child will be of the envious type. An analysis shows that persons wishing to marry, whose blood is tested this way and who

come under the first category are connected by blood, i.e., are related to each other; if they fall under the second classification, they are persons belonging to different communities; and if under the third, they are not blood relations but still belong to the same community.

If we take now the marriage laws under *Sanatana Dharma*, marriage within the same caste is enjoined but prohibited up to a certain degree on the father's side and on the mother's side. Our *shastras* have laid this down long long ago and modern science proves it to-day through the oscilloscope. The question therefore arises: How did our ancients discover these things? It may be by experience which we have now forgotten, or it may be by *yoga* or by *jnanadrishi*. I am not concerned now with the question how they achieved these things; but the result is there, that there is difference in eligibility for marriage, that *vivarna* marriage is forbidden and that *savarna* marriage alone is prescribed, and even there it is prescribed that it should not be within the same *gotra*. These rules find their justification in the discoveries of modern science, through the oscilloscope. If we go a step further, Dr. Abraham again says: "When there is a marriage between two different classes or kinds of people, the result has naturally to be inferred to be intermediate between the two, just as in the case of chemical compounds and mixtures." There are five oxides of nitrogen, N_2O , and if you mix them in various proportions, the results will vary. People who are unwilling to accept the four castes now come forward and say: "There were only four castes to start with; how do you believe in so many castes at the present day?" The answer to that question is very simple. Suppose you ask a chemist to name all the metals known to chemistry. He will say gold, silver, iron, copper, platinum, etc. But if you show him a rupee, which is not pure silver but which is an alloy

of many metals, he cannot say that there can be no such thing. Similarly here, by permutation and combination the original four castes have developed into 48 at the present day, through mixtures in different proportions, and the proportion or ratio or degree of the mixture is responsible for the differences in the result. Dr. Abraham says: "The natural thing for us to infer when two classes of ingredients are mixed together is that the resultant will be intermediate between the combining ingredients". That may be true in the case of other mixtures such as hot water and cold water when mixed resulting in tepid water; but it is not so in the case of blood. He himself says: "But it does not apply to the blood. In one case it applies, in another it does not". If you have a male of an earlier class and a female of a later class—it is not my object to wound the feelings, susceptibilities or sentiments of any person by saying 'higher' or 'lower' class, but the truth has to be told though not in a pleasant manner at least in the least offensive manner—the result is intermediate between the two; but if the man is of the later class and the woman of the earlier, then unfortunately,—to use his words again—"this offspring is inferior to the inferior of the two", the male. There you have the scientific basis testifying to *asavarna vivaha*.

The Levites are a priestly class by birth in Jerusalem as the Brahmins have been. The various castes there began with Jacob and the sons of the same father belonged to different castes. Yet people come and ask one of a higher caste: "Is it by birth or by qualities and actions that people belong to a particular caste?" The ultra Sanatanist who does not know his own scriptures says: "It is by birth alone." The critic says: "It is by *gunas* alone; birth does not count." The real answer is: "*Swarupayogyata* comes by birth and that is developed by *gunas* and *karma*. What

is not already within cannot be got afresh; but what is within can be developed. You may not put forth your efforts to the utmost extent you are capable of and that is why teaching, training, nurture, right association, environment, etc., are necessary. *Guna* and *Karma* also must be there; because if you do not perform the actions enjoined on you and do things forbidden you become a *Karmabhrashta* and fall away from the caste. When the time comes for you to drop this body and take another, you will be born into the body for which you have made yourself fit by your *gunas* and *karma*." That is what Manu says.

IV

ADHIKARI BHEDA

All the other religions of the world propound only one path for all and make no provision for dealing with the many material, mental, intellectual, moral, psychic, spiritual and other inherent temperamental and other differences between one person and another. *Sanatana Vaidika Dharma* alone has taken into account, and catered for, all such differences and made all the requisite provision for every conceivable kind of *Adhikari*. The result is that no earnest aspirant for salvation is, on account of any physical, material, mental, intellectual, moral, psychic, spiritual or other disability whatsoever, declared by *Sanatana Dharma* to be utterly incapable of treading the path to Happiness here, Salvation hereafter and Emancipation from all bondage at the end. No doubt, the paths prescribed are—and are bound to be—many and manifold. But there assuredly is a path for everybody.

PSEUDO BROAD-MINDEDNESS

These are days in which people speak in grandiose terms about width of vision, breadth of mind, narrow-mindedness and things of that sort. And because we Sanatanists believe in *Varnashrama Dharma* (i.e. differences of caste based on birth), and because we do not admit into the Brahmana and other castes, aliens coming from Europe, America or Australia, or even an Indian Mussalman, an Indian Christian and so forth, therefore these critics and "reformers" from the West (or imbued with Western notions) come and say to us: "Look here. You are so narrow-minded, you don't admit into your fold people coming from outside. See, how liberal-minded we are, we admit into our fold any and every person, who is willing to come in, nay more, we go out fishing for men to take them inside. Ours is a proselytising religion, whereas you repulse people from outside. This proves how narrow-minded you are and how broad-minded we are". Well, from the surface point of view, this seems to be rather the right way, the reasonable way, of putting things. But it is utterly shallow and superficial. Talk of narrow-mindedness and broad-mindedness, indeed! The man who believes and declares that each and every faith, followed in absolute purity and sincerity of heart, will and must ultimately lead to God, is he the really broad-minded man, or the one who says: "Mine is the one and only path to, and I am the only passenger booked for, Heaven; all other paths lead to, and all other people are destined for, Eternal Hell"?

INEVITABLE DIFFERENCES

It is true that we do not admit people of other castes, countries and races into any particular caste of *Sanatana Dharma*; but we do not, at the same time, consign all others

to Eternal Hell as these self-styled and self-advertised 'broad-minded' people do. So long as minds are differently constituted, there must be differences of thought and differences of opinion in intellectual matters, especially when such matters are not demonstrable one way or the other by means of the physical senses. Nay more; even on the physical side, we find tremendous differences between the needs, capacities and limitations of different persons. Children born of the same parents, nay, in the same pregnancy of their common mother, are found to differ physically, morally, intellectually, psychically, spiritually and so forth. Can we postulate anything for them in any of these respects by any mechanical rule of oneness and uniformity or even of similarity? It is simply impossible.

DIFFERENCES IN MEDICAL TREATMENT

For example, two persons suffering from two different diseases require two different courses of treatment, not merely in respect of the nature and kind of medicine to be administered and the dose thereof, but even in regard to the *anupana* (vehicle of administration of medicine), diet and other rules of daily life; and, even in two different types of the same disease, similar differences in treatment have to be observed; and even in the same type and the same sub-division of the same type of disease, *prakriti bhedas* (natural differences in temperament) give rise to differences in treatment. The modern Western allopathic and other doctors may refuse to recognise these differences in *prakriti* (nature) caused by the comparative preponderance of the three elements in our pulse, namely, Kapha (Phlegm), Vata (Wind) and Pitta (Bile), which the mediaeval doctors of Europe did recognise and had provided for. But, in actual practice, even these modern doctors do

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recognise what they bombastically call "Constitutional and Temperamental Idiosyncracies", on account of which the constitution and temperaments of different persons respond differently to take kindly to or revolt against certain particular medicines, diet, etc. What else is this but *Adhikari Bheda*?

FOOD DIFFERENCES

Why go so far out as the treatment of diseases which are, after all, morbid and abnormal conditions? Let us take the instance of our taking food, which is a normal function of ours from day to day. Is it not a fact of common every-day experience that, even here, there are huge differences between man and man and even between two twins? Not merely are there qualitative differences as regards the kind and the nature of the foodstuffs to be taken but quantitative differences too in respect of the volume thereof. Where one of the twins is healthy and strong and the other is weak and puny, the quantity of food which the former can take daily and easily assimilate will kill the latter off through indigestion; and what will suffice for the latter will kill the former off through starvation. What else is this too but *Adhikari Bheda*?

DIFFERENCES OF TASTE

Similarly, with regard to taste, even in respect of matters within the jurisdiction of our physical senses, are there not enormous temperamental and cultivated differences of taste between man and man? This applies, equally and uniformly, to all matters, Food, shapes of Moortis, Music, Literature and so forth, so much so indeed that what is sweetest *Payasam* to one is rankest Poison to another. And, as regards intellectual, literary, professional and other

studies, it is a matter of common experience that our tastes, tendencies and capacities differ enormously and tremendously and that many persons doom themselves to misery for ever, because of a wrong choice of subjects during their school and college course and the professional career for themselves thereafterwards.

PSYCHIC AND SPIRITUAL DIFFERENCES

Such being the case even with regard to physical, material and such other matters which are easily capable of being dealt with and determined intellectually, much more must this be the case in matters beyond the jurisdiction and ken of the physical senses, the minds and even the trained intellects of the best of us in the super-physical affairs relating not merely to this world but to other worlds and future existences too of ours.

A HYPOTHETICAL CASE

To what can we compare a "Religious" system which professes to provide for our welfare and happiness in other worlds too and yet refuses to pay even the least heed to *Adhikari Bheda*? No correct analogy being available in actual life, an अभूतोपमा (a purely hypothetical case) may be invented, just to show how preposterous really is the position in question. Imagine, then, the case of a tailoring firm which has received from the Government in power at the time the sole monopoly for the making and selling of gowns, coats, shirts and other such stitched articles of clothing, has a stock of ready-made clothes of all the types required and says to a man who is too tall and stout for the largest of all the available sizes: "You must squeeze yourself into some one or other of these gowns, coats and shirts. If you are too tall, cut off your feet or even your head; but

anyhow you must squeeze yourself into one of these, not merely whether you will or no but even whether you can or no". This is the only illustration which we can cite even as a hypothetical simile to the attitude taken up by all the other religions of the world in refusing to recognise the elementary, incontrovertible and universal fact of *Adhikari Bheda* in all departments of life around us.

THE THREE-FOLD PATH

We have thus now seen why, on the psychic and spiritual plane too, differences of path are natural and absolutely indispensable for people on different rungs of the intellectual, psychic and spiritual ladder. Thus, in the third Chapter of *Bhagavad Gita*, we find Arjuna saying to Bhagavan Sri Krishna:

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

"Tell me, therefore, that one path, by which one can absolutely rely upon achieving one's permanent welfare." But even in response to this specific request of Arjuna's Bhagavan Sri Krishna says:

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नम ॥

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥

"There are two different paths prescribed of old by me for the world, viz., *Jnana Yoga* for the *Jnanakandis* and *Karma Yoga* for the *Karmakandis*." In this passage, *Karmakanda* and *Jnanakanda* included within themselves not merely *Karmakanda* proper and *Jnanakanda* proper but *Upasanakanda* too which, as actually including a lot of ritual on the one hand and as being a necessary Sadhana or means of attainment towards the *Jnanakanda* on the other, can and should rightly be included under both *Karmakanda* and *Jnanakanda*.

SUB-DIVISIONS

But even these three main paths, of *Karma*, *Bhakti* and *Jnana* (Work, Faith and Illumination) are merely indications of the directions suitable to each particular *Adhikari*. Even here, there are sub-divisions in an infinite series of gradations corresponding to and based on the infinitely huge number of minute differences of temperament, tastes, conditions and capacities actually found amongst and around us. For example, even as regards *Upasana Kanda*, in the 12th Chapter of *Bhagavad Gita* (which deals particularly with *Bhakti Yoga* itself and actually goes by that name), we have Sri Krishna saying (in verses 8-11):

“Concentrate your mind and intellect absolutely on me alone.”

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ॥

“If you are unable to rivet your mind thus permanently on me, then.....”

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ॥

“If you are unable to perform even this then.....”

अभ्यासेऽप्यसमर्थोऽसि

“If even this you are unable to do, then.....”

अथैतदप्यशक्तोऽसि

Thus, even as regards the path of *Upasana* or *Bhakti*, differences of direction, capacity and level in the *Adhikaris* create different problems; and differences in the problems naturally and inevitably necessitate different solutions. The whole thing is thus a matter of gradation. This is what our scriptures speak of as *Adhikari Bheda*, a factor which *Sanatana Dharma* has taken into account and duly provided for, because there is absolutely no possibility of getting over these innate, inherent and inevitable and

often ineradicable limitations imposed upon us by heredity, environment, association, training and various other causes utterly beyond our control.

In *Sanatana Dharma* we have positive provision for all. We consign nobody to Eternal Hell. On the contrary, our scriptures say specifically and categorically, in so many clear and unambiguous terms, that every person who honestly follows, in all sincerity, any one path of Righteousness, is bound to reach Humanity's Goal, namely of Oneness with Divinity. This is a unique feature of *Sanatana Dharma* which alone should suffice to place *Sanatana Dharma*—from the standpoint even of mere breadth of mind and sheer width of vision—on a higher plane than all the other religions of the world.

SOME TEXTS ON THE SUBJECT

There are scriptural texts bearing out this point. For instance, there is the clear text of the *Smritis* which says:

धर्मं यो बाधते धर्मो न स धर्मः कुधर्मं तत् ।
अविरोधी तु यो धर्मः स धर्म इति निश्चयः ॥

“That religion which comes into conflict with another religion is not real religion but false religion; and that religion which stands alongside of and lives in peaceful amity, absolute concord and cordial co-operation with other religions—that alone is the true religion”.

And then there is the other world-renowned text which says:

आकाशात्पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

“Just as the rain falling from the sky (whether it falls into the Ganga, the Yamuna, the Narmada, the Kaveri or the Tamraparni) finally finds its way to the ocean, similarly does all worship (sincerely and humbly

addressed) to any Deity (from the heart) lead ultimately to that one and only Omnipresent, Omnipotent and Omniscient Lord of the Universe."

Similarly there is Bhishma's great doctrine:

यं पृथग्धर्मं चरणाः पृथग्धर्मं फलैषिणः
पृथग्धर्मैः समर्चन्ति तस्मै धर्मात्मने नमः ॥

"Before that Almighty Lord whose nature is Dharma, and whom different *Adhikaris* with different tastes and desiring different fruits of action and belonging to different Dharmas worship and propitiate with their different Dharmas—before Him I prostrate myself".

And then, in *Bhagavad Gita* too, we have the beautiful texts which say:

ये यथा मां प्रपद्यन्ते
तांस्तथैव भजाम्यहम्

"In the exact manner in which people resort to me, I respond to them."

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥

"Whichever object, body or image, the devotee tries to adore with faith at heart, that very faith of his I stabilise (make permanent); and, armed with that faith, he performs his worship thereof and realises therefrom his heart's desire, which I have myself ordained."

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधि पूर्वकम् ॥
अहं हि सर्वं यज्ञानां भोक्ता च प्रभुरेव च ॥

"Even those who, being devotees of other gods but having faith in their hearts, worship those gods, they too really worship me, although without knowing and follow-

ing the (correct) rules of worship. This is because I am the (recipient and) enjoyer and Lord of all Worship.

We may also quote the benedictory *shloka* which says :

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो ।

बौद्धा बौद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ॥

अर्हन्नित्यथ जैन शासनरताः कर्मेति मीमांसकाः ।

सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

“May Hari, the Lord of all the three worlds, He who is worshipped by the Shaivas as Shiva, by the Vedantis as Brahma, by the Bauddhas as Buddha, by the Logicians (skilled in the Law of Evidence) as Creator, by the followers of the Jain Scriptures as Arhat and by the Meemamsaks as Karma, may He grant your heart's desires.”

A vast array of many more such passages may be quoted in support of this contention of ours about the real and correct teaching of the *Sanatani* scriptures on this matter. Now, we challenge the whole world to ransack the scriptures of all the religions of the universe and show us any one of their scriptures giving even one single passage of this type, showing this breadth of vision and this largeness of heart.

SHANMATASTHAPANACHARYA

Jagadguru Bhagavan Adi Shri Shankaracharya was known as षन्मतस्थापनाचार्य i.e., the Acharya who established six religions. The question may be asked, how could one person establish six faiths? And the answer is, that Bhagavan Shri Shankara removed the elements of internal hatred and hostility from six existing religions of his day and re-established them all on the basis of cordial and loving co-operation with one another. There were the religions of the worshippers of Ganesa, Vishnu, Shiva, Soorya, Shakti and Agni. Hence the title *Shanmatastha-*

panacharya. Here again, we challenge the whole world to show us even one single Acharya of any other religion who worked on these principles and on these lines of broad-mindedness and large-heartedness of a real and genuine character?

MONOTHEISM AND POLYTHEISM

Critics find fault with what they describe as our polytheism. They speak of the beautiful nature of their "Monotheism" as against the ugliness of our "Polytheism". It seems astounding to the Westerners that we can and do believe in a huge multiplicity of gods; and they laugh at us and ridicule us for this polytheism of ours. They speak of the Oneness of God, the Fatherhood of God and the consequent Fraternity of Man, Liberty, Equality and all the rest of it. These words go deep into our hearts. For, with actual experience of the facts of the world around us, we see and realise that, although the ideal is all right, yet there is actual difference between man and man and between thing and thing in every respect (physical, material, mental, intellectual, moral, psychic and spiritual). And these differences have to be got over, not by ignoring them (which will merely be the ostrich's policy of shutting its eyes to things around it), but by really removing them in the manner prescribed therefor, according to Nature's laws, by the Sages, Seers and Supermen of ancient India on the basis of their Spiritual Realisation and actual experience of the path. The ideal is there and the procedure is there; and mere words, however beautiful, will not alter the situation. We see differences and we feel them; and so long as we do see and feel them, we must reconcile ourselves to the inexorable Law of Nature according to which those necessary steps on the ladder must and will have to be gone through, which will gradually take us

from the multiplicity in which we are actually living into the Oneness which is our Goal. It is by *Sadhana*, by systematic Spiritual Evolution, not by mere assertions of Oneness, that we can attain real Oneness.

THE REAL POSITION

It is thus clear that, in respect of the Goal and the path or paths thereto, there are three possible positions that can be taken: (1) That the paths are different and the ultimate Goal is also different, is sheer injustice and oppression; but this is the position taken by Christians and other proselytisers. (2) That the Goal is one and the path too therefore should be the same for all (that there should be no difference of *Adhikara*), is impracticable, nay, impossible; but this is the position taken by the impatient "Social Reformers". (3) That the Goal is the same but the paths are bound to be and are therefore different for different *Adhikaris* is the only doctrine which is both just and practicable; and this is the position taken by *Sanatana Dharma* on the matter. And this constitutes a mighty factor which makes for the greatness and excellence of *Sanatana Dharma*.

THE SECOND ADVANTAGE

Sanatana Dharma has thus this second wonderful advantage, namely, that, not only has it come from the Lord Himself from the very beginning of the world, but, that, at the same time, it also duly caters and provides for all the varied and variegated conditions, efforts and capacities of the infinite multiplicity of souls that go to constitute Aspiring Humanity.

Emerson, Immanuel Kant, Hegel and other great giants of modern Philosophy have all been constrained to pay their hearts' tribute to India's Idealistic Philosophy.

V

WRONG VIEWS ABOUT OUR RELIGION

Whereas all the other existing religions of the world were born only a few thousand years ago and named after their founders, *Sanatana Vaidika Dharma* is the one and only religion which is not named after any person and whose very name bears eloquent testimony to the truth that it began from the very beginning of the world and has continued to the present day. The other existing religions were all born millions of years after the creation of the world; and we all know (from the scriptures of these religions themselves) who the founder of each was, who his parents were, when and where he was born, how long he lived, what he did, when where and how he died, and so on. As for the founder of *Sanatana Dharma*, not merely Indian Literature but the entire Literature of all the countries of the world may be ransacked and searched from cover to cover, and yet we cannot find the least clue anywhere to the name of the founder, when and where he was born, how long he lived and so forth.

THE ORIENTALIST POSITION

Well, the almost universally accepted doctrine of the Orientalists on this matter is that the Aryans were originally inhabitants of the table-lands of Central Asia and that one branch of the Aryan race (or the Indo-European race as it is the fashion now-a-days to call it) went out westward, colonised Europe, and became the ancestors of the Saxons and other peoples of European history, while another branch spread southward, came first in the Punjab, fought with and either exterminated or subjugated and turned into slaves or untouchables the original aboriginal

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races found by them in India, extended their sway gradually and in due course, to the southernmost portions of India and, in the age of the *Ramayana*, carried their conquest into Lanka too (which the Orientalists wrongly identify with modern Ceylon). It is interesting to note that the Orientalists have sought to prop up this utterly impossible theory with a number of arguments, none of which however is at all convincing. And, after studying the whole heap of authoritative literature of theirs on the subject, we are yet absolutely unable to feel even the least inclination or justification for giving up the idea rooted in our hearts that India and India alone was the original home of the Aryan race.

VARSHA AND SHARAT

For example, the word *Varsha* in Sanskrit has been taken up and exploited for proving their view. Now, it is wellknown that all languages have many words bearing two or more different meanings. There is, for instance, the English word 'patient' which means (1) having patience and (2) one in ill-health and under treatment. Surely no one would argue, from the existence in English of such a word with two such meanings, that all Englishmen develop and evidence a special degree of patience whenever they fall ill, or that Englishmen originally came from an ancestral home where all patients (sick people) were invariably patient. And yet, exactly identical herewith is the argument that because, in Sanskrit, the word *Varsha* means (1) a year and (2) rain, therefore the Aryans of the Vedic times must have been the inhabitants of a region where there was rain to some extent all the year round and that it must have been the original home of the Aryans. Apart from the inherent absurdity of the argument, especially in such a serious question of critical

historical research, if we accept the major premises in question, we will have to conclude that, because the word *Sharat* (which occurs again and again in the *Vedas*) means (1) a year and (2) the autumn, therefore the ancestral home of the Aryans must have been a region where autumnal conditions prevailed all the year through. And then the question would naturally arise: "When there was no spring for the leaves to sprout forth in, how could there be autumn for them to fall off in?"

RAMAYANA AND MAHABHARATA

Another type of argument from the same direction may be instanced from the theory adumbrated by Professor Weber and other mighty Oriental scholars to the effect that, because the *Mahabharata* war took place in the Punjab and the *Ramayana* one in Lanka which they identify with Ceylon (which is to the South of India) and because it is taken for granted that the Aryans emigrated first into the Punjab and then went on to South India and down to Ceylon, therefore, the *Mahabharata* incidents must have preceded the *Ramayana* ones. One cannot but marvel at the lucidity and the perspicuity of this logic. Throughout the *Ramayana*, there is not a single passage which makes even a chance-reference to any episode from the *Mahabharata*, while the *Mahabharata* is choke-full of references to incidents from the *Ramayana* narrative. This internal evidence on the comparative chronology of the two Epics confirms the Shastraic view about Shri Rama having been in the second or the Treta Yuga and the Pandavas in the third or Dwapara Yuga (the former preceding the latter by the small interval of about twelve lakhs of years).

INDIA THE REAL ANCIENT HOME

Against all the 'scholarly' arguments adduced by them in favour of the Central Asian home of the Aryans, one simple fact is more than enough to convince us that all such arguments are futile. And that fact is that, if such a migration had really taken place and that too within the few thousands of years alleged by them, it is inconceivable that such a race has absolutely no trace or vestige left of even a sentimental recollection of or even a casual reference to a far back period when they resided in another land, and any of the sacred shrines, sanctuaries and other sacred places associated with that ancient homeland of theirs. Even the Greeks and the Romans, in their most ancient works of history, refer back to a remote period when they lived elsewhere and migrated thence to Greece and Rome. But there is absolutely no such reference to or recollection of any such different ancient Motherland or Fatherland of the Aryans. On the contrary, there are positive and categorical texts clearly describing this very Aryavarta of ours as the Sacred Land of the Aryans and giving full details of its boundaries—a phenomenon that is most unnatural and inexplicable (especially with regard to the religious and racial origin of the Aryans) on the Orientalists' supposition.

VI

OUR SOCIAL SYSTEM

Every recent scientific discovery of modern times has invariably been having the one and the only effect of throwing fresh light on an ancient truth of *Sanatana Dharma* and driving the sociologists and other thinkers

and reformers of Europe and America into paths which are utterly new to the Western world, but which are the merest of mere commonplaces to us here in India, under the guidance of *Sanatana Dharma*. We shall show how and why such eminent and world-renowned social reformers as Professor Nisbet and Professor Pearson of England, Dr. C. W. Saleeby of Edinburgh, Dr. Ernest Albert Abrahams of Chicago and San Francisco, Dr. Landstriner of New York, Dr. Hersch of Massachussetts and a great many other great scientists of the top-most rank in America (who are in the forefront of research workers, scholars, discoverers and inventors in science and sociology) are wishing to change the kind of social system prevailing in Europe and America and even to alter the very fundamental basis thereof. And the kind of social system which they wish to introduce into Europe and America and are seeking to get legislative sanction for is, as will be clearly seen, the identical one which, through the Grace of God and the Blessing of the Sages, we in India already possess as our own ancestral heritage.

THEIR INDIAN BRETHREN

And, alongside of this most gratifying fact, there is also the lamentable one for us to ponder over and deplore, that, at the same time, we find ourselves face to face here in India, with people who call themselves Indians and Indian "Reformers" but who are going about seeking to destroy that very social system which has not only stood the test of ages in India but which Western scientists and sociologists too are trying to adopt in the Western world to-day (as the inevitable result of the intellectual investigations and even scientific experimentations carried on by them for over a century past). In fact, we here in India are being called upon to give up, without any reason what-

soever, the ancient social system of India, not because the intellectuals of the West are following a different system but just because those, who are ignorant of science and sociology in the Western world are found to have been following a different system from ages ago. But even they, under the guidance of the sociological and scientific authorities of Europe and America, have now begun to give up that Western social system which has been prevailing in the Western world until today. In Germany and America, legislation is being made in favour of the abandonment of the injurious social system hitherto in existence there and in favour of what the greatest Western scientists and sociologists speak of as "Social Reform" and what actually corresponds to our ancient Indian social system which continues in vogue in India to the present day. What a pity and what a tragedy that our fine legislators here in India are trying to legislate in the contrary direction! We here are having such movements and institutions as the Jatpat Todak Mandal (Association for Destruction of Caste) and so on. They say that caste is the bone of India, that *Sanatana Dharma* is the arch-enemy of Hindu interests and of India's national progress and so forth. They therefore endeavour to destroy the *Varnashrama* system prevailing in India.

THE HISTORY OF TOPSY-TURVY "SOCIAL REFORM" IN INDIA

Christian missionaries in India have been attempting this since more than 1800 years ago; and the Mussalmans have been trying to do the same thing here, since about a thousand years past. But all these opponents of *Sanatana Dharma* and its teachings came into the country as foreigners by race, by culture and by faith.

Next followed the interim time in which the various 'Samajas' (literally multitudes) took birth and came and

told you that, unless the Indian *Varnashrama* system was destroyed, India was bound to suffer and Hinduism was bound to disappear. But these 'Samajas' were not foreign by blood, by culture, and by faith but spoke in the name of Hinduism.

And then, during recent times, we have been seeing the Hindu Maha Sabha working on these lines and the Congress too having its similar say on religious, religious-social and socio-religious matters for more than a decade past and carrying on propaganda not in favour of the indigenous genius, the lofty spiritual doctrines and the national culture of India but of the very system which people who came into our country as foreigners and as avowed enemies of Hindu Dharma had been advocating all the time for about 18 centuries past and which Western science too has now begun in clear and unequivocal terms to condemn.

And, now, at the present moment, the zenith of the movement has been reached when we find, not foreigners nor even non-descript 'Hindus' but even some so called 'Sanatanists' coming forward in the name of *Sanatana Dharma* itself and seeking to destroy the foundations of *Sanatana Dharma* by sponsoring and broadcasting the very movement which, for more than 18 centuries past, had been propagated under other names and under other guises by the openly-declared and inveterate enemies of *Sanatana Dharma* but which had failed to produce the desired effect upon the educated and intellectual people of India.

THE RESULT OF IT ALL

But may we ask: "Although so many centuries of persistent, continuous, converging and concentrated efforts have been spent in this way and on attempts of this kind, yet,

what has actually been achieved? Has even a single caste or sub-caste been eliminated from India? No, not at all. All the castes and the sub-castes (fought against by the 'Reformers') continue to exist at the present day exactly as they used to do, not merely in the immediate or recent past but even when St. Thomas (the first Apostle of Christianity) came to India more than 1800 years ago, when the hordes of Muhammadan invaders came in with Sabaktigin, Muhammad Ghazni and others, when the Arya Samaj and other such 'Samajas' were founded, when the Congress began to dabble in religio-social matters and even after a number of people calling themselves 'Sanatanists' joined those forces and began to work in the same direction.

THE ANALOGY FROM SHAKESPEARE'S TWELFTH NIGHT

In this connection, we are reminded of a beautiful passage in Shakespeare's *Twelfth Night* or *What You Will* where, when a person drowned in the ocean is mourned and wept over by a loving brother, the humorous retort is made that the weeping (consisting, as it did, merely of salted tears) could only add to the salt water in the ocean and drown the drowned person all the more therein. Similarly, we might say, in connection with the achievements of the caste-destroying 'Social Reformers' of India that they have not diminished the number of castes existing in the country, in the least, i.e., even by one; for all the castes and sub-castes exist exactly as before, but with this one and only difference, viz., that to the previously existing castes innumerable, they have merely added one new caste which does not believe in caste at all. It is not therefore literally true that, by their 'Social Reform' propaganda, they have not decreased the number of castes existing already but have actually increased it by at least one.

UNAVOIDABLE DIFFERENCES

It is time therefore that they realised the impossible character of and ceased from this veritable task of Sisyphus. For, so long as different minds are there and so long as these minds are differently constituted, there will and must be differences of religion, of faith, of creed, of caste, of class, of position, and so on; and it is impossible to do away with such differences by a stroke of the pen, by a fiat from the lips or even by coercive and penal legislation. These differences are due to inherent, fundamental, radical and therefore ineradicable natural differences (physical, intellectual, moral and all-round) in respect of individual temperamental taste, capacity and so forth. All these differences, which are there as a matter of fact, and which cannot be got over, should be put to the best and most beneficial use practicable; all the seemingly conflicting interests of the various communities, classes, sects, castes and other sub-divisions in the country should be harmonised by the most practical and salutary methods possible; and then each person from his own particular position can reach ultimately the same goal of Peace and Bliss which alone are the objectives to be considered by us from the positive and constructive standpoint of the founders of religions and the benefactors of the universe and not from the negative and destructive standpoint of the destroyers and levellers down. Trying to mix up all and bring about mechanical uniformity in that way will not achieve our purpose.

UNITY VERSUS UNIFORMITY

Unity we do postulate as an absolute necessity and pre-requisite of social life, but not mechanical uniformity. Unity underlying diversity, is, in reality, the secret of the

world's existence. We mean that unity which is found in the tree, whose root, stem, stock, branch, leaf, flower and fruit are all different in position, in shape, in colour, in taste, in properties and in function; and yet, they all belong to the same tree and work unitedly, each in its own way and according to its own particular purpose, for achieving the same ultimate objective.

THE BODY PHYSICAL

Similarly, with regard to the human body. Working together in sympathy and in loving co-operation with one another, in spite of differences of position, of shape, of colour, of characteristics, of functions and so forth—this is the relationship which we find taught to us by the *Puru-shasookta* description of the Indian system of caste. We find therein the various castes described as emanating from and constituting different parts of the same *Virat Purusha*. Now, in every healthy living body, do we not find complete internal co-operation, not of a mechanical type but of an inherent and instinctive character which makes for the successful performance of the various functions of that particular body?

A PRACTICAL INSTANCE

For example, let us take into account and consider the simplest and the most easily intelligible specimen of internal co-operation in our own body physical. When, for instance, a man wishes to go to see a beautiful picture (say of Shri Rama, Shri Krishna, Shri Shankara or any other such incarnation of God or of a national hero or of anyone else, for that matter), a dramatic, theatrical or circus performance or a cinema show, what is the particular part of his body and of his senses which he tries to satisfy, and delight thereby? Is it not his eyes that he wishes to please

and feast with the sight of the beautiful form or forms in question? But the eyes cannot reach there by themselves. Do not the feet, therefore, co-operate with the eyes by taking the man over to the place in question and help the eyes to enjoy the delightful spectacle desired? Similarly, the feet cannot go there by themselves. And are they not guided on the path by the eyes themselves? Well, this is in reality the only kind of internal co-operation which the different organs of our body are found to be capable of. There can be no question of one organ performing the function of another. All that happens and that can happen is that the various organs work from their respective places and perform their respective functions for the common good of the united whole, namely, the individual body physical.

ANOTHER GRAPHIC ILLUSTRATION

To take another instance, let us consider the case of a man who is in deep and sound slumber and who, in the middle of it, is bitten by mosquitoes in the sole of one of his feet. And let us suppose the pain and the trouble caused by the mosquito-bite is not sufficient to awaken the sleeper. And yet, at the same time, we find that the message of the pain caused to the foot is carried to the sleeper's brain immediately, in spite of his being in deep sleep. In anatomy and physiology we are told of two sets of nerves—the afferent nerves and the efferent nerves—one set which carries messages of physical comfort and discomfort to the brain by what might be called a system of internal telegraphy, and another set of nerves which, by a similar force but in the contrary direction, carries orders from the brain to the various organs. These two sets of nerves never go to sleep. The news of the pain caused by the mosquito-bite is carried to the sleeper's brain. And although the

sleepers does not awake from his sleep, and call a meeting, a Committee meeting, or even a Working Committee meeting of the various organs concerned (as we in our elaborate and artificial organisation find it necessary to do and are accustomed to do), yet, his brain simply and quietly—nay, automatically—issues its orders to the hand to go forth at once and remove the trouble caused by the mosquitoes to the foot. The hand goes forth, rubs the affected portion of the foot and gives relief to the bitten foot; and, even when the whole process is over, the man does not wake up and is not conscious of all that has passively happened and all that he himself has actively done. When he actually wakes up and finds, on his foot, a drop of coagulated blood, he infers therefrom that mosquitoes must have bitten his foot and that he must have scratched that part of the body with his finger-nails and, in so doing, caused the blood to issue forth and clot on the surface. This illustrates the internal co-operation of the various organs of the body. And this is the sign of life in us. Incapacity of the hand to come thus to the rescue of a distressed foot will be a sign of death or of a paralytic condition akin to and presaging speedy death.

THE BODY SOCIAL

Exactly similar is the constitution of the body social where the various units constituting that body have their different positions, their different tasks, their different capacities and consequently their different functions. It is not by calling for a mechanical uniformity of position, of rank and of function amongst them all, but by putting and harmonising them together into effective co-ordination and loving co-operation, that the united purposes of the body social have to be and can be achieved. Our ancient sages were experts in the study and determination of the

successful fulfilment of these purposes. This ideal of instinctive and effective internal co-ordination and loving co-operation is the real basis of the social system and the lofty ideal which the sages have placed before us in the shape of our *Varnashrama Dharma*.

How Not To Do It

If we do not understand this and wish to make the various parts of the body social fight with one another for equality of position and rank and for the performance of the function, the result is bound to be exactly what it will be if we try this kind of experiment with the various organs of our physical body. Utter confusion and chaos—nay, wholesale disintegration—and nothing else can possibly result therefrom whether it be on the physical plane or on the social.

THE RIGHT DOCTRINE

So long, let us repeat, as there is the performance of several functions and these functions are different, so long there must be—and will be—consequent differences of performers as of the functions. In fact, we will continue to be different; so long as we differ from one another there is life. Difference of function is the sign of life and it is only when death comes that the uniformity which the 'Social Reformers' in India are so keenly aspiring for can be realised. And that oneness will not be oneness of functioning, but oneness of simultaneous non-functioning, of all of them. For, even after death, the eyes, the ears and other parts of the body will not achieve oneness in the sense that they will all begin to see or hear. We may summarise the whole position and enunciate the right doctrine by stating that (1) Absolute Diversity (with no internal or underlying unity in the sense of co-operation) will mean and in-

volve eternal conflict and (2) Absolute Uniformity will, of course, mean the 'Peace' which comes from death. In other words, Unity (of co-operation) underlying Diversity is the secret of Positive Peace in Life. And this is why the English poet speaks of Death as the great 'Leveller'.

STATUS OF WOMEN

Let us take another subject relating to *Sanatana Dharma*. Some people are never tired of spoiling our domestic peace by saying that woman is regarded in India as the property of man, that she is his slave and chattel and that she occupies no higher status than any inanimate object or cattle. The defendant has all along taken no steps to contest these arguments of the plaintiff and *ex parte* decrees have been passed, with the result that to-day you find woman militant, though she has not yet gone to the extent to which the woman suffragist of England has gone. If we do not cry halt to this kind of propaganda even now, this beginning of revolt would be the beginning of the end of all social happiness in India, of family happiness, of domestic happiness.

Let us go into the facts of the situation. Let us now see what *Sanatana Dharma* has to say about the status of woman, and what other systems say about it, because it is only by comparison and contrast that you will be able to carry conviction home. Our *shastras* have nowhere postulated any position of inferiority to woman; on the other hand, if there be any complaint to make at all, I would make a complaint just the other way round. I shall take a parallel instance in connection with the depressed classes question. When I was proceeding for a *Sanatana Dharma* conference at Banaras, I was told that our scriptures and *agamas* had been perpetrating a tremendous injustice on the untouchables. They said, "There is a lot of injustice

here". I asked them, "Injustice to whom?" They replied: "To the depressed classes who are called untouchables". I answered: "Our scriptures have not been and are not unjust to anybody, but if any accusation of injustice can be sustained, the injustice has been to us and not to them". The basis of their complaint seemed to be that while the other four castes were being allowed to go into the temples and worship inside for the benefit of their souls, they alone were prevented from doing so. I pointed out to them that the same benefit which accrued to the others by worshipping inside the temple was postulated for the *panchama* by merely seeing the temple from a distance, by looking at the *stambha* or the *stupa*. The *brahmana* should go through *upanayana*, he must undergo *vedadhyayanam* and then alone he can go into the temple for worshipping purposes; whereas in the case of the *panchama*, there is no need for such things at all. If a *panchama* even in the course of his daily work happens to see the temple *stupa* from a distance, he gets the same benefit as the *brahmana* does after observing all his *karma kanda* work including temple worship. I therefore told them that the injustice, if there was any, was on our side. Similarly here, in the case of the woman, our *shastras* place her not on a lower level but on a higher level than man for all practical purposes. If you take the question of the relationship of the sexes, the most important relationship is that of the husband and wife; of course the relationship of the mother and son, of the sister and brother and of the daughter and father are all equally important, but the most important of all is that of the husband and wife in *grihashthashrama*. Our scriptures describe the home this way: "*Grihini griham uchhyate*".

"The mistress of the home is the home". It does not make any mention of the husband at all. So, it is the man

who should complain that he has been left out of consideration in the formation of the home, of which he is said to be the master. If we take the marriage service, we have here a very funny thing, especially as compared with the western marriage service. Here, the *mantra* which the man utters at the time of the marriage means, "Come and become the queen of my household", and there is nothing mentioned of making the man the king or emperor of the household. Queen Victoria, as you all know, was Queen of England and Empress of India, but she had a husband who was merely known as 'Prince Consort'. He was not known as the King of England or the Emperor of India. In England there is a law by which the woman who marries the King automatically becomes the Queen, but the man who marries the Queen does not become the King; somewhat on those lines is the empress of our household, according to our marriage service. Though the woman herself is not called upon to address the husband as the emperor or monarch of the house, he makes her and treats her as the empress. Now take the western marriage service. The man and the woman take pledges in the church and the man says to the woman at the time of marriage: "I shall love and cherish you until death doth part us". The woman says to the man: "I shall love and obey you until death doth part us". And where is the inequality here? It is on the side of the woman, because both of them promise to love each other, but the woman promises to 'obey' the man. Whatever may be the actual tendency at the present day—as to who obeys whom and who loves whom—the system itself lays down the ideal obedience by the woman to the man. In our *dharma shastras*, there may be other portions laying down the duties of the woman, how she should keep things going in accordance with the wishes of her husband, how she should be as one soul with him though in a different body,

etc.; but in the marriage service proper, she is not told that she should be a servant. In this connection, I may also refer to another point. "Until death doth us part" is the kind of *mangala asirvada* for them to begin with in their marriage. There may be a theoretical rule somewhere in a corner of the service *mantras* allowing or permitting either party to marry another after the other's death; but why should these words be in the pledges themselves? Now, note what happens in our marriage service. The father who makes the *kanya dana*, who gives away his daughter in marriage, says: *Sahadharmacharitava*'. He says that she is being given in marriage, not for being treated as chattel, but for being taken in as a helpmate or collaborator in the performance of the *karmas* which the *grihastha* ought to perform. Bhagavan Adi Shankaracharya in a small *sloka* gives us a correct conception of the way in which the wife has to be the *sahadharmacharini*: *Atmatvam Girija matih* and for a Vaishnava it is: *Atmatvam Kamala matih*: You are asked to consider yourself as Bhagavan Himself in the shape of this miniature body; the intellect is to be regarded as Parvati and the self is compared to Siva. What is the relationship between the self and the intellect? The *Katha Upanishad* throws light on this question.

Cupid is the charioteer who is to drive the chariot of the body; the *atma* or the soul within is the owner of the chariot who rides in the chariot. The body is the car; *buddhi* or intellect is the *sarathi* or driver of the car. The reins are the mind; the *indriyas* or the senses are the horses which draw the chariot. The relationship is very finely expressed; if the car is to move in any direction at all, it is for the purpose of acquiring some experience or to get something; the senses are the horses which take our body in different directions; the *buddhi* is the person who

decides in what direction the horses shall go; and the mind is the reins, through which the *sarathi* controls the horses. The mind is compared to the inanimate reins because it cannot decide anything for itself; and the mind generally goes the way of the senses if it is not controlled by the intellect. The position of the *sahadharma-charini* is that which Parvati occupies towards Siva and Lakshmi occupies towards Vishnu, i.e. she is the charioteer. She is not merely to be a colleague in the performance of *Dharma*; she is to inspire and stimulate and she is to lead you on in the path of *Dharma*. Well, that is not a position of inferiority at all; in fact that is the most honourable position imaginable, as between the two.

Let us now compare the teachings of our scriptures with those of the western scriptures. St. Paul categorically prohibits women from going in public, taking part in public meetings and so on. He says it is a disgrace for a woman to appear in public. Our *shastras* do not say so. We have instances of Gargi and others who took part in public meetings and carried off the palm. There is no prohibition here at all. How far it is possible or permissible or desirable for a woman to go and take part in public activities to the detriment of home life is a different question which I shall deal with presently. But so far as the doctrine goes, our *shastras* do not at all talk of any prohibition. And yet, we are told that we are unjust to women and all that.

Again, how was woman created to start with? You know that if the root of a tree is all right, we can talk usefully about the branches, flowers and fruits; but of the seed itself is rotten, we need not go into further details at all. So, let us consider first how woman was created. You are told that the first Man was Swayambhuva Manu, that Brahma's body is in two exact halves, the right side representing the man Swayambhuva Manu and the left repre-

senting the woman Satyarupa Manu; and that is why the woman in our scriptures is known as *Ardhangi* or 'half the body'. There is also *Ardhanariswara* who is described as half man and half woman. This shows that, apart from the question of equality—which we shall consider later—even as regards quantity, man and woman form 50 : 50 of the whole. Now take the English version. It says man was first created, that Adam was the first man (I take it that 'Adam' is a corruption for 'Adima' which means first), that afterwards man was put into a deep sleep, that God then created the woman from his backbone, and that the first woman Eve was Adam's wife. So here, even from the point of view of quantity, the first woman was made only from one of the 200 odd bones of the man. As regards equality of status between man and woman, nothing is found in all the religious books of the West to show that there was ever such a thing—but I shall not go into all those unsavoury details now. What do our scriptures say on this matter? Even the *Sruti* mentions that "Whatever Manu has said he has said for the benefit and welfare and progress of humanity". In the *Vedanta sutras* and the *bhashyas* of the great Acharyas you find the statement constantly made that if any *smriti* conflicts with *Manu Smriti* in any respect, we should give a subordinate place to the former, irrespective of its being an authority on other points—and this was one of the reason for the quarrel between *Manu Smriti* and *Kapila Smriti*. So, let us take the greatest authority for us, Bhagavan Manu. Manu, who is considered to be the enemy of womankind, is not satisfied with the terms 'equality', 'honour', 'respect', etc. that we hear almost daily in the West in respect to woman. He speaks of worship. He says: *Yatra naryastu pujiyante, ramante tatra devatah*: "Where women are respected, honoured, nay, worshipped, there the gods love

to dwell''. Can you get a greater venerator of woman than that? It is absolutely impossible, and yet people come and tell you again and again that Manu was an enemy of women as such. Let us take another instance. In our meetings we are in the habit of addressing mixed audiences. In Northern India particularly, this is a matter of daily experience. When ordinary people address huge audiences consisting of men and women, they address men as 'bhais' or brothers, and the women as 'mata' or mothers. This is because our scriptures enjoin on us to look upon every woman except one's own wife as a mother. Can there be a higher or a loftier conception of women than this? You may say 'Amma' with regard to any woman, there is to be no distinction of age or status; but it will be an insult to address a mixed audience as 'Pitao' or fathers. So far as 'Mother' is concerned, any woman may be addressed like that, because we consider and treat even a baby girl as a mother.

There is also another evidence on this point. The Westerners have no conception at all of God in the two sexes. Their conception of God is of a male, and they always speak of God as 'He'. But here, our conception is the *akhanda paricchinna*, the *para brahma*—neither male nor female, but neuter. When you speak of manifestations, of course, there are many gods and goddesses and that is the conception of Divinity coming to us in special *vibhutip*, a conception which you do not get in the Christian idea at all. Our conception is based on differences of function; not that there are many Gods, but the same God seen from different aspects in performance of different acts, in the fulfilment of different functions. If you go into details, there are millions of functions, but all of them coming under three heads, creation, protection and destruction, and represented by the Tirumurtis, Brahma, Vishnu and Siva, each one having his inextricable half, Saraswati,

Lakshmi and Parvati. If Siva is to fulfil his function, he can do so only if Parvati is there to inspire him and make him do it. Similarly in the case of Vishnu and Brahma. Their positions also are assigned; you have Parvati on the side of Siva, Lakshmi on the chest of Vishnu and Saraswati on the tongue of Brahma. They are inextricably intertwined and you cannot separate them. Saraswati, Lakshmi and Parvati are the *saktis* within, while Brahma, Vishnu and Siva are the Trinity outside for carrying on the affairs of the world with their *saktis*. The idea of God as Mother is absolutely foreign to Western conception.

People again come and tell you: "There is the ideal of the woman obeying the husband and regarding him as a Deva; she has to be a Pativrata", etc. Can the inculcation of chastity in order to be faithful to the husband be a grievance? It cannot be inconsistent even with the Western culture and the Western conception of morals. The idea of faithful obedience to the husband is accepted even by the Western world. No doubt somebody may say there is the system of divorce there, but it is not the teaching of Christ. Christ on the other hand prohibited divorce and said that a person "shall marry a virgin and shall not marry a widow or one who has been divorced". And yet, divorces are on the increase and you hear of many cases where the erstwhile wife is prepared to help the man to get the divorce proved, by giving the necessary information herself so that both of them can have the liberty of choosing fresh partners. It is definitely laid down in the *Bible* that a man who marries a divorced woman commits an adultery with her, and yet such cases are on the increase. In such circumstances, what is there to complain about if we inculcate the ideal of chastity in the woman? After all, it is a common ideal for all humanity, because it is an ideal on which our happiness

depends; and that is why it is held all the world over to be an ideal of the relationship between husband and wife.

I have already said that the allegation made against Bhagavan Manu that he is the enemy of womankind in general is false. But there is one *sloka* of his which serves the purpose of the critics which they hurl at our heads and they ask an explanation for it. The *sloka* referred to is:

*Pita rakshati kaumare,
Bharta rakshati yauvane;
Putro cha sthavire bhave,
Na stri swatantryam arhati.*

“The father protects the woman in childhood; the husband protects her in the middle age; and the children protect her in old age”. Is this a matter for complaint? Are little children newly born to be thrown on the way-side to be taken by somebody to the nursing hospitals even when they are not bastard children? You have many social reformers in the West to-day who are trying to find a solution for the many social ills they are confronted with, based on the lines of our system; and yet you find many people here calling themselves social reformers, preaching just the opposite of what the Western reformers are preaching. Those Western reformers say that the social system of the West regulating marriages between man and woman and widow re-marriages, etc., has been responsible for all the economic suffering of women and the disruption and disorder of society there. They say that widow re-marriages are responsible for a large number of oldmaids coming into existence. If we have the problem of widows here, they have the problem of old maids there. We are told that in the Western world to-day, the number of men is smaller than the number of women, with the result that there is not even

one man to go round for each woman; and so in order to give a fair chance to each virgin to marry a husband the reformers want to prohibit widow re-marriages from what they call the 'economic standpoint'. Moreover, they consider that women have become too spread out into what they call the social spheres and public activities; and that is why you hear the cry 'back to the home' being raised. If anybody should come and ask me whether fire is a good thing or a bad thing I should say that it is neither this nor that. Because, if you make use of fire for preparing huge quantities of food for feeding famine-stricken people, fire will be a very good thing indeed; but if it is used for setting your neighbour's house ablaze, then it is very bad. Similarly, in social work and public activities they may have their share; but where they are out of place, they must be kept out of place. A scientist once defined 'dirt' as 'matter out of place'. So, in all spheres where they have a natural right to have a voice, let them have it; but in those spheres where they are out of place, they ought not to be given a place. Our ancients laid down this principle for us long ago and we have been following it to this day. The Westerners after proceeding on wrong lines for a long time and experimenting with wrong theories have now come to realise their errors and are trying to give them up. And, alas, this happens to be the psychological moment when we in India are trying to give up our ancient customs, in favour of the wrong ones imported into this country.

Now, what are the functions of man and woman, according to natural law? We are told: *Matru devo bhava, pitru devo bhava, Acharya devo bhava*. If the mother, father and *guru* are to be considered as Iswara Himself, why should the mother come in first? Because the exigencies of the problem demand it. When the child is

born, it is physically and intellectually incapable of doing anything by itself. Nobody else, not even the father, can help the child; it is the mother that looks after the child in all possible ways. The whole burden of attending to the child's wants falls on the mother; it is not man-made injustice; it is Nature's own inequality. If you want to call it injustice, by all means do so, but don't blame man for it. Man's responsibility with regard to parenthood is only for a few moments. It is the woman that suffers in carrying for nine months, then in the delivery stage and again for a long time after the child is born. She denies herself many good things of the world for the welfare of the baby and performs many duties to the child which Nature herself has imposed on her and which man cannot possibly perform. In the first place he cannot himself become pregnant, he cannot deliver himself of a child; and even after a child is born he cannot look after it. All his affection for a child consists in following it when it is well-fed by the mother and is in a joyful mood; but he calls the mother in immediately the child begins to cry. The instinct for nursing small children is present even in very young girls, as evidenced by their helping the mother in our homes in looking after the babies. So, this distinction has been made by Nature herself in the creation of the two sexes. Woman comes and asks you now: "Can I not drive motor cars, can I not practise as a barrister and do everything? How am I inferior?" My answer is: "Who said anything about superiority or inferiority? We grant that you can ride bikes and drive cars well, you can practise as barristers and do lots of other things; but if you will not do the work at home that you alone can do, what is to become of the home? Woman is wanted in the home, not because she is inferior or the looking after of children is inferior work, but because she alone can tackle it. It is

not a cruelty or injustice of man. Nature herself has planned that way." The Principal of a college can teach the infant classes; he may teach them; but the teacher who can only teach A.B.C. to the infant classes cannot teach the B.A. or M.A. classes. If the Principal goes and takes the infant class, the work in the B.A. or M.A., which he alone can do, will remain neglected. There is an economy in Nature. If a woman will insist on doing things which a man can do and does, and which she too can do and therefore wants to do, what about the work which she alone can do? Who is to do that? If the man does not do it because he cannot, and she will not do it, between the 'cannot' and the 'will not', the home will be ruined.

There is a story about a lady, Lady Hamilton, a great social worker who spent most of her time doing social work of a propagandist character devoted to it with the consciousness of a high and sacred duty that she owed to the world. She spent all her time on it, from about 5 or 6 in the morning when she hurriedly took something and ran out in her car for doing special propaganda work till she returned home late in the night at about 11 or 12. That work she was carrying on in that way for some considerable time, neglecting the home altogether. One day, severe head-ache kept her in bed a little late, till about 7.30 in the morning. When thereafter she came down from the top floor of her mansion and was about to get into her car, she saw a boy of five or six years of age in the street just in front of her car smoking a big long cigar. Her particular line of activity, the chief one amongst the several, was propaganda against juvenile smoking. She was going about everywhere preaching against such smoking, smoking by all in general and by children in particular. She was a sworn enemy of cigars, cigarettes and so forth. When she saw the little child of five or six years of age smoking a long

cigar, she received a great shock and said: "Look here, my young man, (that is a familiar way of addressing in the West), does your father know that you smoke cigars?" The boy was a very intelligent boy, but was mischievous and impish at the same time and referred to a very common characteristic of Western social etiquette, which most of us know but which some may not know in full detail. He said to the lady: "You know the Western etiquette that you should not talk to strangers unacquainted". (Funny stories are given of the exaggerated lengths to which this rule is carried in Western life. There is the story of a man who was on the bank of a tank and found a poor fellow drowning. This man on the bank was an expert swimmer, but he did not know the sinking man. He was a merciful kind of man too, but etiquette prohibited him from going and having any transaction with the drowning man; he could not even talk to him, much less lift him from the water on to the land. So he cried out: "Is there nobody whom I know, who knows this poor devil and who can introduce him to me, so that I may go and save his life?" This is of course an exaggeration.) Now this little boy already knew these things about etiquette, and so he said to her: "Well, madam, does your husband know that you talk to strangers, unacquainted, in the streets?" He was serious. She was a propagandist—and when people have a mission of their own, they do not care for etiquette—and she did not mind all these things. She was all along engaged in going about preventing juvenile smoking, reporting to parents and getting them punished for such things. And when the boy began to talk that way she was still more serious and asked the boy: "Tell me where you live, I shall go and report this to your father and have you taken to task". The boy was not a bit moved out of his humour. He said, "Well, madam,

tell me where you live and I shall go and tell your husband that you talk to strangers unIntroduced". She became very angry and said: "You talk of going to my husband; you can never get access to him; he is a Lord; he lives in the topmost floor of his house. And you are going to report against me. Nonsense, little boy". The boy got the better of her and said, "Can I not get access to your husband? I see him every day and talk to him every day". Then she said, "You are not only smoking, but you are telling lies". He replied, "I am smoking but I am not telling lies. I say again that I am seeing your husband every day." "How is that?" she asked, and the answer the boy gave her was a great shock to her. He said, "Your husband is my father and you are my mother". She did not know this, because she was wedded to social work all the time; when the child was in the nursery, she was coming late in the night after the child had gone to sleep and so she could not recognise her own child.

The custom in the West is to leave children to the mercy of governesses and nurses paid for the purpose. This incident was reported in *Tit Bits* in connection with social questions to show how people, taking part in public life and in social activities, neglecting the home, ruin their children. It was a big article, it was not a mere funny story. It seems that after the incident, Lady Hamilton recognised her tremendous responsibility and said: "If, after performing my functions at home properly as a wife and mother, I have time and energy left for doing other things, I will go about preaching to the world. Here is my own boy smoking cigars when five years of age and I know nothing about the matter". How did the boy recognise her to be his mother? He knew, because there was his mother's photograph hang-

ing over in his bed-room, though he did not know her by actual sight and personal knowledge of her. The article in *Tit Bits* went on to say that this incident was not a stray exception, but that it was the actual experience of a great majority of persons who went out as social workers, that their home life was neglected, their husbands suffered and their children suffered equally. If at that plastic age, when you can make or mar children, you neglect them, it will lead to very serious results afterwards. The nurses and the governesses do not care about the children; they are concerned only with what they get. In this way, children's lives are ruined; and this is the point of view of western sociologists themselves.

The most important part of domestic economy is how to make the best children, how to train them in the best way possible so that in future they may give the best possible account of themselves and rise to the highest possible stature, intellectually, morally, etc. From that point of view, western sociologists are condemning the activities of women workers to the detriment of the home. If a boy is spoiled in childhood, it is not possible to correct him when he becomes old. When we say *na stri swatantryamarhati*, the word *swatantryam* has been translated into 'liberty'. That word cannot mean and does not mean 'liberty', because the word *rakshati* is used first. The statement is not that "the father rules in childhood, the husband rules in middle age, the children thereafter, and the woman has not therefore liberty". The expression *rakshati* means 'protects'. *Na stri swatantryamarhati* means simply that "woman does not deserve and is not meant to depend upon herself for her maintenance and protection". We have the rule *matru devo bhava*, which implies that the son must obey the parent. It will be a contradiction to say that the son must obey his mother and at

the same time rule over her. *Rakshati* cannot mean 'rule'. A great burden is placed upon the mother of bearing children and looking after them and therefore she is relieved of all external responsibilities, and the man shoulders them. There is no other meaning in it. From this point of view, there is no injustice of inequality or oppression coming in. It is only a division of labour on the most rational lines possible, because these are the lines dictated to us by Nature herself.

If a woman is to do all the work, to manage children and to earn her living, what is man to do? You know, among the bees, it is the female that does the work and the male, the drone, does not work. Is man to give up his God-given physical and intellectual capacities for earning, and throw the whole burden over upon one who is already much over-burdened by Nature? That is why, taking all these things into account, our *shastras* do not speak of equality of men and women. Women are not equal to men and cannot be equal. They are not equal, but they are supplementary and complementary to men. There are functions absolutely separate which each has to fulfil. Complaint is also made from the side of man that our *shastras* are unjust in that they are partial to woman. It is not so. *Grihini griham uchyate*: woman is described as the home, and she is that half of the couple who is responsible for the home, looking after the home life, rearing children, etc. That is why you are not told *grihastho* but *grihini*. On the same lines, there is the *apara agni* or the domestic *agni*. Unfortunately, as things go at present, *agni* has gone and all have become *sanyasis* now. But so far as the scriptures go and so far as the actual practice of those who still keep up the *griha agni* are concerned, what is said about the relationship of the husband and wife is this: it is the woman who is in charge

of the daily sacrificial fire. So far as her part goes, she makes the home. How is the *griha agni* brought about? There are some occasions when, on account of unavoidable causes the two have to remain separate from each other, say when for some reason she has to go to her father's house. In that case, the husband has not got the right to tend or worship the *griha agni* in the absence of his wife. But when, for purposes of the family work or on account of other necessity, he is absent from home, the wife has the right, the duty, of tending and worshipping the sacrificial fire in her husband's absence. Then again, we have another rule which says that a *dana*—it may be a few rupees or some land—is not religiously made if, at the time of the *sankalpa* for the *dana*, the wife does not stand near and put one *uddharani* (spoonful) of water which means that she endorses and confirms the *dana*. She has that right and that authority and anything given without her authority is not a *dana*. Similarly, with regard to pilgrimage. A man cannot go on a pilgrimage without taking his wife. *Tirthayatra* performed by a man without his wife does not give him the full efficacy which is the object in view. One more beautiful thing, which you do not find anywhere in any scriptural or social or other systems in any other part of the world, is that whatever *karma* or *punya* a man does, automatically half the benefit of it goes to the wife. That is what is said in our scriptures, based upon the same principle that she is to look after the home. If, in order to attain her salvation she has to depend upon her own *punya*, that will be adding an awful burden to the burden already put upon her by Nature. That is in consonance with *na stri swatantryamarhati*. If you study the question from this point of view, you will find that there is not one single passage which is not intended for the benefit, for the comfort and for the relief of woman-

kind. The welfare, the progress, of the race as a whole is the one objective, the one inspiring purpose underlying our whole scheme.

In regard to widow-remarriage, there are castes in which it is not permitted according to the *Bible* which says: "A person shall marry a virgin but shall not marry a widow or one who has been divorced or viled or otherwise dishonoured, but shall take a daughter of his tribe." If we go back to Dr. Abraham, we find that he condemns widow re-marriage. Some of the sociologists of Europe were condemning it long before Dr. Abraham. They said: "The system of widow re-marriage is responsible for all the miseries of Western social life". As you know, there you have widow re-marriage, resulting in what are called 'old maids'. Already there is great disparity in numbers between men and women; women in America are much more numerous than men, and also in Europe, with the result that even in normal circumstances, each woman cannot get a husband. If, in such circumstances, women who have already had their chances are to be given further chances, the maids would be deprived of their regular chances and their present fractional chance of getting a husband would be still further reduced; and as widow re-marriages increase, the chance would decrease to an infinitesimal fraction in the case of the ordinary maids. Recently, there was a case in Austria of a woman in her 56th year marrying her 84th husband. It was a record case. She married first in her 28th year and so in the course of 28 years, she married 84 husbands giving her an average of three husbands a year. Dr. Abraham does not condemn widow re-marriage for reasons of social economy, but condemns them on purely medical reasons, from the standpoint of eugenics. There again wonderful light is thrown upon our ancient *sanatana*

dharma with which the *Bible* also agrees. Dr. Abraham says that, after examining thousands of cases, he had one very peculiar experience which astounded him. It was that, when he took up cases of children born to widows by second, third and later marriages, the children were generally found to take after the mother, not after the father, and that the physical and mental characteristics of the father did not come to the children. Further investigation showed that there were exceptions where the children did not take after even the mother but took after the first husband of the mother—a most wonderful thing. These are the two kinds of results arrived at, and Dr. Abraham says: “When more than one sexual relationship comes in, there is a permanent effect on the woman’s womb which makes it practically impervious to the qualities of any new male except as a means for bearing a child; the qualities of the father are not transmitted into the womb”. His conclusion is that “it is unnatural for a person to marry under these conditions”. The natural desire for a man is to perpetuate himself in the shape of an offspring; as that is not possible in every respect, he accepts the compromise that the child should bear his qualities. Now, if the proposition is to be that the man shall be responsible only for creating the child but that he is to have no connection with the child in its mental or physical characteristics, it is one that no reasonable man can accept. Dr. Abraham has said so; but I go one step further. We have the system of *niyoga* here—which also finds a place in the *Bible*—by which, when a man dies and leaves a widow, it is open to the widow to raise an offspring for herself by his brothers or failing brothers, by his next kinsman. But in that case it is definitely laid down that the child belongs to the dead man and not to its father. And that is what Dr. Abraham has proved when he says that, even though impregnation

takes place by a later husband, the child really belongs to the first husband of the woman. Here we get the scientific explanation of our *niyoga* system.

Now I come to the question of untouchability which is the question of questions at the present day. I go into it not because, as a Sanatani, I am afraid that our Dharma is attacked—hundreds of thousands of obstacles have come and gone without affecting it in the least and it has survived them all like a torch, which when shaken the more, shines all the more—but because I feel that, by paying a little more attention to it than now, which is merely mechanical, we can make it a vital force in the country in order to rejuvenate and revive our lives as Sanatanists. In that view these shakings that we experience in the country to-day are not so many evils but are blessings in disguise.

The first argument of our critics is that there is a sort of hatred or contempt on our part towards the untouchable classes. It is absolutely false. The very context in which this 'untouchability' comes in our scriptures shows that there can be no basis for untouchability as between one section and another section of the community. There are four kinds of pollution: firstly the *jata shoucha*, where there is a child born; secondly *kshaya shoucha*, or pollution by death; thirdly pollution by menses; and fourthly, untouchability or pollution by a *chandala* or *pratiloma* offspring. (Dr. Abraham has told us that the offspring of a *pratiloma* marriage is inferior to the inferior of the two parents.) All these are referred to in the same *sloka*, and the distance for conveying pollution is laid down as 2, 4, 8 and 16 feet— which means that they are all in the same category and there is no question of hatred or contempt coming in. Even if your own wife or daughter is in menses, you keep her out, and there is no contempt or hatred. The person

whom one loves most—and to whom one is perhaps even a slave—is kept at a distance when in menses. Now what does Dr. Abraham say with regard to untouchability? One day, working in his laboratory in the top-story of a high building, he felt tired and wanted some rest. He wanted some fresh air and so came out into the verandah. There was a garden around the building and he was enjoying fresh air for a few minutes. He sent down one of his maids down into the garden to bring a particular Rhododendron which was then in beautiful bloom. When she brought the flower, he found it faded. He told the maid that it was not the flower he wanted her to bring; but she maintained it was the same flower that he had shown her. She was again sent down to bring another flower which he pointed to and again it was found to have faded. He at once said, "There is something in this, some witchcraft or necromancy". But she replied "This is not new to me; I have had frequent experience of this". Then she explained to him that whenever she went into the menstrual period she had the experience of flowers fading at her touch. That put him in an investigation mood. Dr. Abraham then examined many cases, taking blood from women in menses, and came to the conclusion that there is a poison to be found in the body of every woman during her menstrual period, however strong or healthy she might be. He analysed it further and isolated it, and the scientists gave it the name of "menotoxin". It has no good qualities to its credit; on the other hand it has one awfully bad property, i.e., it depresses the delicate nerves of the digestive system, the heart and the various vital parts of the body of a person who goes near the woman in her menses. Accordingly, he advised people to keep women in menses at a distance. And that is what our *sanatana dharma* has been saying from the very begin-

ning, and that is also what the *Bible* says. And so, the moral basis of untouchability is now proved to be a scientific truth. It was already known to scientists that, when women menstruate too soon after delivery, their suckling children suffer because there is something wrong with the milk of the mother. That is why you find the authors of books on physiology telling you that it is undesirable for a woman to suckle her child in such circumstances, as it is deleterious to the health of the child, although the immediate effect is so subtle that it is not vividly seen in most cases, though in some cases, as in the case of the maid of Dr. Abraham, it is apparent. Dr. Abraham in his scientific study of the blood, got that maid by chance and was able through her instrumentality to make an investigation and come to these conclusions. So, you have not only untouchability but unapproachability also proved by science. But still the reformers may say: "Untouchability may be due to temporary causes; it cannot be permanent; it ought not to be permanent; it cannot be by birth;" and so on. They say: "We all accept a man being untouchable when he is doing scavenging work; but the moment he leaves off that work, bathes thoroughly and puts on white clean clothes, what is there for you to object to your touching him?" Such a question also has been answered recently. I saw an article in the Educational Supplement of the *Hindu*. That article said that the latest discovery of Prof. Karl Pearson as to the existence of 'racial poisons' made the other discovery of menotoxin recede into the background. The heading of the article was "The importance of Eugenics: what we owe to the unborn". I shall give you the salient points:

"Sir Francis Galton in 1904 formulated the principles of eugenics under which he recognised three things: positive eugenics, or the encouragement of worthy parent-

hood; negative eugenics or the discouragement of unworthy parenthood; and preventive eugenics or the protection of parenthood from racial poisons, by continuous care of the expectant mother, the infant, the 'home child', the 'school child' and the adolescent or pre-parent."

In the details you have wonderful things given to you, things which you will be astounded to hear. Dr. C. W. Saleeby of Edinburgh University, who has been responsible for the extension and modification of Galton's theories, says: "About a hundred and fifty years ago, a man of an intellectual and honoured family, a man who had so far lived a clean and respectable life, had a lapse during which period he contracted an alliance with a feeble-minded woman. To that union have been traced twelve hundred criminals, vagabonds, vagrants and feeble-minded persons. Two generations ago a man married into a family in which feeble-mindedness existed. Of the children of this marriage one is an epileptic and a moral imbecile, two have insane temper, one has a cleft palate. Of the grand-children, one is an idiot, one is erratic, one has begun to show signs of mental degeneracy and one is an epileptic."—These are only a few out of the infinite number of cases which scientists have tested.

The article goes on:

"Examples of this sort may be multiplied indefinitely, and it shows beyond doubt that, if we have the best for our nation at heart, we would see to it that the encouragement of worthy parenthood, the discouragement of unworthy parenthood and the protection of parenthood from racial poisons are insisted on.

"Is this not sufficient reason to justify the removal of deficient and feeble-minded persons from the community so that the race may be protected? There is no legislation in this matter. Feeble-minded persons are left free

to marry and bear children in large numbers, and there is no authority to bar such a marriage, no doctor who may prevent such a marriage by a certificate of unfitness, no judge who may declare such a marriage invalid, no court in which it can be annulled. Yet, in spite of this danger of racial degeneracy, any one who urges the importance of Nature against Nurture runs the risk of being called 'a faddist', a heartless intellectual and an enemy of the working man. He is denounced as wishing to abolish marriage and to substitute the method of the stud farm."

Dr. Abraham also has written on this in one of his books. He says: "Man calls himself the crown of creation and prides himself on his intellect. Can there be a more foolish creature than man? Man always thinks with great anxiety and solicitude about the purity of breed of his dogs, being reckless about his own. Can there be any thing more foolish?" As he says, even among dogs you have many sub-divisions like the spaniel, the grey-hound, etc; and a man might say he does not want his bitch to go out and produce useless progeny. Even in the races, the pedigree of the horse is taken into account for putting money thereon. You are careful about your dogs and horses and you are careless about your own wife or daughter or sister. That is why Dr. Abraham says: "No animal, no creature, can be more irrational or foolish than man who prides himself on being the crown of creation, on his intellect, etc."

Dean Inge, the Christian missionary says: "It is not disputed by any one who has examined the facts that deaf-mutism cataract, haemophilia and other diseases run in families. The disastrous effect of contagious diseases upon the next generation is well-known. Nor, on the other side, is there any doubt that the country is

blessed with many excellent stocks which produce children of far more than average ability in each generation. These things are not in dispute; they most intimately concern the happiness or misery of millions and the progress or decline of the nation as a whole.”²

Prof. Karl Pearson, one of the greatest scientists, gives it as his opinion based on elaborate research that “Nature is certainly five times more important than Nurture in determining the moral, intellectual and physical characteristics of human beings.”

The *Hindu* article adds: “If this is so, then the popular contempt for eugenics is worse than stupid, it is proof of downright barbarism.”

An Irishman also explains why people are indifferent to eugenics. He says: “The politician does not care for anything except votes; and the unborn children have not got votes yet, and therefore they need not be cared for.”

There is another article in the *Hindu* Educational Supplement of the 23rd January, 1933 on ‘Eugenics and Education’. As I have already said, it does not mean that nurture, association, environment, education and training are unimportant and need not be cared for or may be neglected. You are endowed with natural characteristics and energy to a certain limit—up to what I called the radius of the rope—and in order to draw out those inherent potentialities, proper education is necessary, good association is necessary. There is no doubt on that point, and there should be no possibility of running away with the idea that nature is everything and that therefore a man who has inherited good blood on both sides need not study at all to become an M.A. or need not learn the theory of medicine at all to become a doctor. In this article, Mr. C. J. Bond, speaking on “the

great problem of our time'' in the eugenics section of the twenty-first conference of Educational Associations held at London on 3rd January, 1933, is reported to have said: "Eugenics was founded on the wise application of the laws of heredity to human life. If we were to ensure progress, we must change human nature for the better. What a child inherits from its parents is not only the colour of its eyes, a fair skin or dark complexion, but its innate ways of reacting mentally and bodily to the whole of its environment."

That is the essence of eugenics.

VII

SANATANA DHARMA AND SCIENCE

We are told that spiritual life is opposed to secular life. That is a wrong idea. You do not find any such kind of conflict between religion and science. Just as there is no real difference, no real quarrel, between one religion and another, similarly, there is no quarrel at all between religion and science. On the contrary, every branch of every science, what we call the positive sciences, is an integral part of our Vedic study. It is part of the scriptures of Hinduism. In the *Rig Veda*, the first *Veda*, we have, as an integral part thereof, what is called *Ayurveda*—*Ayurveda*, which is the combination of anatomy, physiology, hygiene, sanitary science, medicine, surgery, and other curative and preventive sciences. We have this as the first part in the first portion of the *Rig Veda*. Well, these sciences, anatomy, physiology, medicine, surgery, and so forth, are not intended for use, for enjoyment, for profiting ourselves, in a future life after we reach paradise. They are intended for use in the

present world, with these bodies of ours, in this very existence of ours. It is not for the purpose of enjoyment in paradise, but for worldly purposes here. And these worldly purposes are regarded as an integral part of our spiritual life. In the second *Veda*, the *Yajur Veda*, we have archery and other military sciences thought necessary for the protection of the country, not in aggression, but in self-defence. That is called *Dhanurveda*. In the third *Veda*, the *Sama Veda*, we have the science and art of music. And this is known as *Gandharvaveda*. In the fourth *Veda*, the *Atharva Veda*, we have what is called *Stapatyaveda*. And that includes architecture, engineering, and higher mathematics of every type. And I have myself been responsible for discovering the mathematical meaning, implications, and connotation of many of the formulae in the *Atharva Veda*.

Mathematics, engineering, architecture, medical science, and so on, are not regarded as something purely secular and having nothing to do with the spiritual life. Secular life and spiritual life go together. We do not divorce the spirit of matter, and say the two are to be separated. They are inextricably intertwined. The spirit is that which manifests itself through matter, and there can be no possibility of the two being severed. Any kind of severing can be only an abstraction, a mental process of analysis for the purpose of re-synthesising. This is the relationship between religion and science according to our understanding of it. And the texts are clear on the point: *Yuktiyuktam vachograhyaṃ baladapi sukadapi*: "What is right, what is rational, what is consistent with right thinking, what is philosophical, what is scientific, should be accepted, even though it proceeds from a small boy or from a parrot. And what is inconsistent therewith, inconsistent with philosophical, scientific, and other

truth, ought to be rejected even though emanating from an old man or from the sage Suka Deva himself." This kind of teaching is there. And even with regard to *Vedanta*, the highest of all the *shastras*, as we regard it, the lines laid down are of the same type. These are *shrotavyah*, *mantavyah*, *nididhyasitavyah*. Three stages are laid down. And these can be translated into English with a simple predicate and a simple adverb. "Investigate carefully; decide correctly; and follow faithfully." These are the rules laid down for us. Investigate carefully and decide correctly, not by authority from "above". Authority is there, from those who are experienced in these matters and can help us. But, authority alone does not suffice for convincing any person. In the *Bhagavad Gita* also, you have the same line followed. We are told again and again that wherever there may be difficulties, doubts arising, we should ask, and ask not from this or that particular standpoint alone, not from any standpoint which is regarded as something specially spiritual, but from every conceivable standpoint, and come to conclusions which are consistent with truth on the one hand and with all-round progress of the community on the other. That kind of teaching is there all the time. We are asked to follow scientific methods. In the *Gita* itself, there is a splendid illustration of the principle. Arjuna, the enquirer, does not ask the Lord for any kind of exposition, for any kind of interpretation, he asks for orders, *sadhi mam*. "I am your disciple; I am your follower; I obey orders; instruct me, give orders to me as to what I should do." And Sri Krishna does not issue orders. On the contrary, in the following seventeen chapters of the *Gita*, he goes on explaining things, expounding them from every conceivable stand-

point. Even the atheistical standpoint is included. "Even if you are an absolute atheist, a naturalist believing in nature, with no soul and no God and other such things to worry about, even then, from this standpoint, your present duty is such and such." He explains and expounds. He says, "I have placed every consideration before you, all the factors to be considered, positive and negative, the pros and the cons; now, think over things for yourself and decide for yourself." And Arjuna says, "All my doubts and difficulties have gone. I shall perform my duty." Not that the doubts and difficulties continue, but because of the Lord's coercion he obeys unwillingly. That is not the kind of attitude at all. On the contrary, it is, "All my difficulties have vanished. I am now with a clear mind, able to understand my duty, and will perform it."

So that is the relationship between religion, as we understand it, and science. All the various sciences are included as integral parts of the *Vedas*. Grammar, prosody, and even lexicography, come in under one heading or another in the *Vedas* as *Vedangas*. That is the relationship. So, there should be no kind of antagonism between what we call the spiritual progress of the individual and his material progress. One should not stand in the way of another. The two go together. It may be that, for purposes of a particular case, there is a difference of sequence—what to come in the first place and what to follow afterwards. Well, that is a matter of internal convenience, and that too will depend upon the individual predilection and temperamental idiosyncrasies of the persons concerned.

For example, in the *Bible* we have a statement like this, "Seek ye first the kingdom of God, and then these

other things will be added unto you." Now, this does not ignore, this does not make light of, the secular side, or the secular aspect of the matter. "Seek ye first the kingdom of God, and then, all these other things will be added unto you." That is to say, they will automatically follow. The two, therefore, are inseparable, even from that standpoint. There's no question of any quarrel at all.

As regards our duties in life, we have the *karma yoga* of the *Gita*. Similarly, the path of works, the performance of duty, is inculcated in all the *shastras*. And therefore, even with regard to external life—what we call the secular or material life of the world—we have our duties, and the performance of these duties properly, conscientiously and to the utmost extent in our power, is part of our spiritual training and part of our passport to salvation. The two are thus connected, as I said, inextricably intertwined.

From the standpoint of science, we need not be apprehensive that our study of religion and our practice of the principles inculcated in us there will stand in the way of our material prosperity. The two go together. There is no difference, and there can be very little conflict between the two. In fact, the divine law, as the theologian calls it, is what the scientist speaks of as the natural law. And there can be no quarrel between the two. The wheels of the law, or natural law, whichever term you prefer to use, as represented by the scriptures on the one hand, and as represented by scientific investigations on the other, cannot possibly be in conflict. The two cannot go against each other. And if at any time we find that there seems to be a conflict between the two, we may be perfectly certain that we have misread our

scriptures, or misunderstood the laws of nature around us. It is not possible that we have understood both correctly, and yet found an irreconcilable antagonism between the two. It is of course possible that we have misunderstood either or both.

VIII

THE BASIC UNITY OF RELIGIONS

Let us take the various religions of the world. In the first place, we are told that there is such irreconcilable antagonism between the various religions of the world that one has no option but to accept one and reject the others. That is generally the fundamental idea with which many people start their complaint about religion. Others say that there is only one path to heaven and that all the other paths lead only to hell—and that, not temporarily but eternally, and again not comparatively eternally but absolutely and completely eternally, because some religions do not believe in re-birth at all. You are told that once you have un-knowingly done something sinful, out of sheer ignorance, you will be punished for ever, even without an opportunity being given to you to retrieve the error in another birth. This is the conception underlying the minds of many people about the true path to salvation.

I may also say at the very outset, that from the pages of European history, one has to conclude that this is the root cause of most of the sufferings and persecutions of the many ancient peoples of Europe. I have no quarrel with the positive aspect that is placed before you by the many religions of the world, but it is the negative aspect that makes the whole question highly contro-

versial. For instance, I agree fully with a man who says that a Christian should have complete faith in Lord Jesus Christ and all that he said. But when he says that otherwise you would go to eternal damnation, there I definitely part company with him. An able physician may cure a patient who is in the last stages of a dangerous illness, who has gone beyond the limits of possible recovery; and I may be justified in saying that that particular doctor can cure another man suffering from the same disease and in the same hopeless condition. If, however, I stretch my imagination and say that that is the only doctor in all the world who can cure such and such a disease, it will amount to a mere presumption, without any basis, logical or psychological. Similarly, in matters of religion, every person may, from his own experience or knowledge, be entitled to give out his opinion, but there may be others with a different experience and they must also be allowed the liberty to base their opinions on their own experience.

So long as this elementary principle is not recognised, I should think there would be continual disorder everywhere in the name of religion. And yet, religion, as we all know, stands for the removal of discord or disorder, and for peace, unity, amity and concord—that is what all religions teach within their own fold. If so, why not this principle be extended to other religions also and why should people belonging to those other religions be denied the ordinary right of acting on their own experience? We in the present age are often fond of talking much and doing little. Talks of peace are going on every day, but what is the result? Nothing. In Europe, we are having endless peace conferences, but every time they fail; similarly in India we have peace conferences now and then, which end in failure, though perhaps they

do not say they have failed, but assert simply, "We have not been able to arrive at a satisfactory conclusion, but we have a brighter prospect for the future." And side by side with these conferences, we go on cutting at each other's throats. If we want peace, it is absolutely essential that we seek unity on those things on which there can be no differences of opinion, while on all matters on which differences are bound to exist we should agree to differ and keep on peacefully with one another. And this is the special characteristic, the unique feature that you do not find in the other religions of the world.

Our view is that "that religion which comes into conflict with another's religion, is not *sudharma* or good *dharma*, but is *adharma* or bad *dharma*; and that *dharma* alone is good which does not come into conflict with but lives alongside the other religions." All the other religions pride themselves on the fact that they are proselytising religions, without realising that they are thereby killing the peace of the world. What is this due to? If we examine the matter carefully, we will find that all the various religions of the world emphasise particular points, or lay stress on particular aspect of life. They look at life, its duties, its responsibilities, its functions, its joys and pains, from particular aspects or angles of vision. Not merely do they ignore other standpoints but they refuse even to recognise the possibility of such standpoints.

You may remember having read a story in English of two warriors who came to a place where four cross roads met and where there was a statue raised for the goddess of victory. There were two sides to the statue, one golden and the other silver. The warrior who approached the statue from one direction saw the golden side, while he who came from the opposite side saw

the silver side. The warrior exclaimed: "Here is a statue in gold in a public place like this; I hope there is no fear of robbers in the vicinity and people here are all honest." The other man who saw the silvery side however exclaimed. "Are you blind? The statue is of silver and not of gold." And so the trouble began, and they talked over the affair without any reason. Then they developed a quarrel, and both being warriors, from words they came to blows. It so happened that a good priest came that way and, on being told what the matter was, laughed and said that both of them were right and both of them were wrong. He took them both round to the opposite side and then they understood their great mistake.

Sanatana Dharma contains not only a golden and a silvery side, but it contains all kinds of sides conceivable. It does not hold a lop-sided view of things and it makes due provision for all kinds of *adhikaris*. *Sanatana Dharma* places before you separately the *karma kanda*, the *bhakti kanda* and the *jnana kanda*, and in each *kanda* there are different headings and sub-headings. The beauty of creation is that mind differs from mind and the same mind differs from itself from moment to moment. And how can you expect agreement in everything? For the matter of that, even in regard to matters pertaining to our physical sense, we cannot get unity. If you take the question of taste, one man cannot live without chillies while another cannot even smell them. Similarly, one man may get indescribable joy by hearing music while another cannot bear to hear it; and so on with regard to the other senses. The differences are of course due to the individual training and experience of each. And, when you cannot have agreement even with regard to the limited sphere of our senses, how can you expect un-

animity on matters relating to future worlds, future births, etc.?

The element of faith must naturally play an important part. We must all admit that differences are possible and should exist. Now take the Twelfth Chapter of *Bhagavad Gita* relating to *Bhakti Yoga*; there you have an infinite graduation of opportunities for all to teach the ultimate goal. The path may of course be different for different people, but there is a path for everybody. You often hear nowadays that Sanatanists are narrow-minded people, that they have no breadth of vision, simply because they do not admit into their fold all people who come from outside. The whole difficulty lies in thinking that there is only one path for everybody. When Arjuna asked Bhagavan for the path, Bhagavan replied: "There are many paths open, and *Karma* and *Jnana* are two among them."

There is no question of scarcity of paths for anybody and everybody in *Sanatana Dharma*. In these days of 'liberty, equality and fraternity' there can be no question of compelling anybody to take a particular path; everybody should be free to choose his own path. And in *Sanatana Dharma*, you have paths laid down to suit everybody. In other words, *Sanatana Dharma* is not one religion but is a symposium of all the religions of the world. Or again, all the other religions of the world may be compared to lakes, tanks, rivers, wells and so forth, while *Sanatana Dharma* may be said to be a big ocean comprising all these and even more. This is why, if you take the history of India, you find that India has always been the meeting place of all religions, including Christianity and Muhammadanism—the two religions of the Western world which could not live together in the same place and consequently fought each with the other

for domination. In India, you find religion after religion coming, without any serious disturbance of the religious lives of our people. True, at the first onset or shock, when we find some difference between our ideals and those of another new religion, there is a natural repulsion; but as time goes on, we gradually analyse the position and find out that the teachings of that religion are nothing but parts of our own; and so there is no quarrel between the two and we live and let live. That has been, in short, the history of India, from the very beginning up to the present day, and I hope it will continue to be so.

India has been the meeting place of all religions, is and will continue to be so. Buddhism preached the message of *ahimsa*, and we found that the message was already contained in our *srutis* and *smritis*. The Parsis came to India with their worship of fire, and we said, "Fire is the symbol of unity, it purges impurity and purifies everything; and since you worship fire, which is also our ideal, we have no quarrel with you." Then came the Muhammadans with their "oneness of God" and there was opposition to them, as I said, at the first shock; but afterwards, realising that we ourselves worship 33 crores of gods, we found that we could not deny the "oneness of God." Our scriptures speak not only about a multiplicity of gods, but of a multiplicity in creation, and consequently of a divine unity. And so, we said we had no quarrel with them. Then again, when Christianity came, what happened? Christianity went into the Western world and fought its way. Jesus Christ was crucified, and St. Peter, St. John and St. James and all underwent persecution like Christ. St. Paul was similarly treated. But St. Thomas came to India, by the West Coast and there was no persecution or any such thing

from the people of this country. The oldest colony of Christians in the world to be found at the present day is the Syrian Christian colony in Malabar. In Palestine itself, the birth place of Christ, there is no place for Christians; but India gave them shelter. Similarly, the Parsis, on account of persecution in Persia, came to the West Coast of India and they got all sorts of conveniences and luxuries from Raja Yadhav, and you find even at the present day, the Parsis are the richest persons in India, and in all things they do to-day, the Parsis always begin with a resolution of thanks to Raja Yadhav. Now let us see how all these things have happened. Whereas other religions are merely parts, ours is the whole and it has no lop-sided views. It recognises that a Christian by being a true Christian and a Mussalman by being a true Mussalman, can attain *moksha*. The Bhagavan said what he said to Arjuna, not merely for the benefit of Hindus, but for the sake of all humanity—Christians, Mussalmans, etc. There is absolutely no distinction made as between country and country or caste and caste, so far as the goal is concerned. The differences that we see are all differences in path, and they are based upon the inevitable differences of mind and body. *Sanatana Dharma* being the whole and the other religions only parts, you find that there is no quarrel between *Sanatana Dharma* and the other religions, while you have any amount of such quarrels between one religion and another, i.e., between one part and another part.

In many quarters the impression has gained ground, and in many cases assumed huge proportions, that things being as they are in regard to religious differences, conflict between one country and another, one tribe and another, one civilization and culture and another, and so on, is inevitable. And that being so, it is hopeless to think of bridging the gulf between two diffe-

rent countries at conflict with each other. That kind of idea is there. And we are told that in religion, in differences and conflicts arising out of religious feelings, denominations, sects, sub-sects, and so forth, there is something which is bound to make for war. And even though there may be times of cessation therefrom, well, these times may be regarded as intervals between one war and another, not the extermination of war as such, but only preparations for a further war, a later war, for the simple reason that in the present fight or the particular fight concerned, we have overstrained ourselves, physically and in various ways, and therefore we need time for retrenchment of various unnecessary things and reconsiderations of various points ultimately with the view to finishing off the whole thing through the arbitrament of war. That kind of mentality is found everywhere, and people who have otherwise, in all other respects, a serious outlook on matters, and can be relied on as authoritative, seem somehow to be under the grip of this great delusion.

I would like to state that we cannot lay any such blame on religion as such, religious differences as such, in justification of the kind of conflicts that have been going on for centuries past. This is an ailment that has come into human society not in recent times, but from centuries and centuries ago. You had, for example, the Crusades, in which the Christian kings of Europe fought with the Saracen kings of Arabia for what was called a religious purpose. They took it for granted that war between Christianity and Islam was inevitable, and must be fought to the finish. Nay, it would be a treachery, an act of treason to the Lord, if any person compromised on the matter and held other views on the subject. That kind of feeling was there. Peter the Hermit, in all sincerity perhaps, but according to my estimate of the matter, absolutely wrongly,

took this attitude, and he was responsible for inciting the people of Europe to fight the Crusades against Islam. And when the Crusades stopped, they stopped not because of any kind of change of heart, or change of doctrine. They continued to believe that war was inevitable and war was bound to be there. And cessation from war was an act of treachery to the Lord. The Crusades had gone on for centuries and achieved nothing; they gave it up in despair. In France, in Spain and other countries these animosities led to a lot, not merely of heartburning, but even of body-burning, burning of physical bodies in the name of God, and in the name of religion. This went on for a long period.

At the present day, we are in a kind of mental posture which may be regarded as a great improvement upon the feelings of the past. And on the principle that we should be thankful even for small mercies, we may congratulate ourselves on the advance thus made, when we in modern times talk of religious toleration. But even that is from my standpoint something very unsatisfactory. We talk of religious toleration, that we have risen above the kind of conflicts that used to prevail in the past, and that we are religiously tolerant. Well, no doubt, comparatively speaking, there has been an advance. But, I object to the word, *religious toleration*. You *tolerate* something when it is definitely evil, something that is bad, something that is injurious, according to your view. And when you talk of tolerating other religions, it means that you dismiss beforehand all those religions as being wicked, unrighteous and injurious, but which you have the great magnanimity, the great breadth of mind, to *tolerate*! That very word "tolerate" is an objectionable word; it is an insult. That is the position which we have at last, in our present day civilization and height of culture, reached. And, as I say, it is not satisfactory at all.

Extermination of the cause of difference is necessary. Mere tinkering with external symptoms will not suffice for the purpose. The treatment has to be a radical one. There is no essential conflict between religion and religion, denomination and denomination, sect and sect, sub-sect and sub-sect; all the religions are basically one. I talk about the unity and the solidarity of all religions as such. I shall show that the ideas held on the subject, the ideas which have gained currency abroad everywhere are not merely fundamentally wrong, but diametrically opposed to the teachings of the Masters, themselves the founders of the various religions.

Take for instance the case of Christianity. There are no doubt differences in various things, in various matters of detail, with regard to conduct, ritual, ceremony and so forth. And these differences are there and have to be acknowledged. It is thought the policy of wisdom to ignore these differences, to shut our eyes and ears to them, and say there is no difference. But how these differences arise, what is the psychology, the genesis, of these differences, that should be carefully studied from the standpoint of the seeker after truth—not from the standpoint of a critic of a hostile temperament who comes to pick holes and point to this or to that defect and claim superiority of his own creed to that of others, but from the standpoint of the sincere seeker after truth. Differences between Christianity, Hinduism, Islam, Jainism, Buddhism, Zoroastrianism, Judaism, etc. will be found with regard to details of ritual and ceremonial, and not with regard to fundamental principles.

Let me take the first part of this, namely, what is the fundamental principle, the basic idea, that has been promulgated by the various founders of the religions themselves? In Christianity and in Hinduism, you will

find differences, but you will also note that these differences are not with regard to fundamental principles, but simply with regard to details. And those details too have their own explanation, their own justification. There are tangible, concrete, philosophical and scientific reasons for those differences coming into existence, and those differences and the causes thereof have to be accepted and honoured by us.

Well, with regard to the Christian religion, you will find that Christianity differs not only from Hinduism and other religions, but there are sects in Christianity itself which differ in many respects of this external nature, this ritualistic and ceremonial character. Some people believe in transmigration, trans-substantiation, etc. There are those who do not believe in these. And there are enormous differences of detail of minute and very difficult character for analysing. In Scotland for example, you have various cases where fighting went on not only between Roman Catholicism and Protestantism, but among the Protestants themselves. The Free Church, the United Free Church, the Cameronians, the Presbyterians, and all sorts of further and further subdivisions occurred amongst them. So it is not a case of differences between Christianity and Hinduism and other religions but between creeds and sub-sects of the same religion. And with these differences, you have to take into account the circumstances which were responsible for the growth of such differences, and then the whole psychology of it and the whole science of it become transparent to us.

In the *Bible* itself, in the New Testament we have amongst the evangelists themselves, Christ's own disciples, St. James, St. Peter, and others. And in the greatest, from the external standpoint, of his apostles, his evangelist St. Paul, there were tremendous differences of

outlook. We find for example St. James and St. Peter laying great stress on the path of what we in India, in Sanskrit, call *karma* or *karma yoga*, the path of works. Then, we have St. John, who emphasises the path of faith and love. "God is Love", that is his definition of Divinity itself. And then, we have St. Paul, who emphasises what we call the *jnanamarga*. *Karmamarga*, *bhaktimarga* and *jnanamarga*, these are the three technical terms which we use in Sanskrit. And you have the corresponding schools of thought, exactly the same type, amongst the Christian evangelists of the earliest days, those who were actual disciples of Christ or, as in the case of St. Paul, soon after. In all these cases, you find these tremendous differences are there, and yet, you do not say that they are foreign religions, that they are against Christianity. Well, although there was so much bloodshed in the past, owing to these religious differences in Europe, no one, who studies the question from an impartial standpoint, will be found to say, "St. James' religion, St. Peter's religion, St. Paul's religion and St. John's religion are different, and there should be a fight to the finish."

It is found that in various places you have the *karmamarga* emphasised. And then, the *bhaktimarga* too. And finally, the *jnanamarga* also comes in. So, all these three are accepted by the Lord and propounded by the Lord. And when you find the evangelists laying more stress on one of the three paths than on the other two, there are two explanations possible for it with regard to our study of the *Bible*. You have, for example, the possibility that the evangelist, the particular apostle who lays emphasis on *karmamarga*, has temperamentally and constitutionally a preference for *karmamarga*. The Master has taught us all the three paths. Just as we have in our

Vedic and other Sanskrit literature of India, similarly you have the Master propounding all the three paths. But the disciples who were entrusted with the work of carrying on the propaganda had perhaps their own temperamental and constitutional predilections for one more than the other. That is one explanation that is possible. But even that, I am not satisfied with. I go further and say that the differences in the creeds, as expounded by the different apostles, are due, not to the apostles' own individual personal equation, but to the needs, the exigencies and the requirements of the disciples to whom they taught the religious creed that ought to be the best one for them.

Let us take the case of the same doctor, or different doctors, giving different kinds of medicines, and different kinds of treatment and diet rules and so forth, for patients suffering from different diseases. That is a thing that everybody can easily understand. We have a patient suffering from heart disease, and the doctor prescribes a saltless diet for him. Another person is suffering from diabetes. His doctor prescribes a sugar-free diet. Now, we can't say that the two doctors belong to two different religions and different creeds, and they must fight to the finish as regards who is right and who is wrong. The exigencies and requirements of each situation have to be taken into account on their intrinsic merits and dealt with, and not by means of mechanical formulae of any type that anything that suits any person, a particular person, must necessarily suit the needs of another person, or of all other persons in the world and so on. That is from the standpoint of medical treatment. If in physico-medical treatment this is understandable, much more so is it easy for us to understand that the seekers after truth, the people who want to understand what is the path to salvation, need a certain particular kind of treatment, and the Ma-

ster gives the particular treatment that is necessary in that particular case. This is the rational explanation as to why there could be, and there actually were, and still are, so many differences of creeds, of views, feelings, sentiments, modes of worship, and so on.

I may take another example also to show that these differences which are being constantly referred to as ineradicable differences, inevitable causes of conflicts between religion and religion, denomination and denomination, and so on, are due to inevitable personal equations. The mirrors and the lenses from optics are the example I take in this connection. Two different people are looking at the same thing, but having differences of vision; one's eye is a reflecting mirror and the other's eye is a refracting lense. The same thing is seen differently by the two different persons. There is no getting over that. If there is the possibility of curing these defects by the wearing of suitable glasses, that is all right. But, there are cases in which no such treatment is possible and, if the optical treatment which is necessary is not available, or no such optical treatment is possible, then, we have to give up that case as hopeless, not in the sense that we should fight about things, but that particular person cannot see things in the particular manner in which I see a thing.

Similarly, with regard to other portions of our physical senses, by which we receive impressions about things outside. We see things, that means we see shapes. For seeing shapes, we have the eyes. Similarly, for experiencing sounds, we have the ears. We have similarly the sense of smell, the nostrils. There are the five senses of perception by which we perceive the things around us. And even with regard to these things which are regarded as absolutely objective phenomena, which are

regarded as having a physical existence of their own, without any kind of mental predilection or other thing coming into account, even there you find differences of taste, differences of inclination, differences of capacity, of capability to understand and follow; and these are responsible for the differences in view. For example, in an art gallery, where there is an exhibition of pictures, you find an artist of good repute, an authority in his own field amongst his own fellows, seeing a certain picture and saying, "It is splendid; it is angelic; it is divine!" And another person, equally authoritative, equally at the head of his profession, comes and says, "It's all rubbish!" Not a slight difference, but such a tremendous difference, is possible when we are looking with our physical eyes at what is called purely physical or the material universe around us. Similarly, with regard to music, what one regards as divine, celestial music is disagreeable to me, and conversely. I feel certain particular tunes or a particular song as very obnoxious to my ear. Another person revels in it all the time, and would prefer that kind of music to even regular food and drink which he will neglect for that purpose. Similarly with regard to the palate. In all these matters, the temperamental personal predilection comes in and affects the actual experience and appreciation.

Under these circumstances, it is inevitable that there should be differences of opinion in regard to external matters relating to spiritual life, namely ritual, ceremonial, and things of that type. And the whole question that ought to concern us from the right standpoint, from the standpoint of the seeker after truth, is to go into the matter from the standpoint of basic unity or basic diversity. And here, the texts are clear.

Let us take for example, to start with, Christ's own teaching on the matter. We have Christ saying again and again that purity of heart, sincerity and other moral virtues are the criteria, by which a person will be judged whether he is fit for salvation or not. "Blessed are the pure in heart, for they shall see God." That is Christ's own statement, not the statement of some other person, some layman who is interested, for example a pacifist. As a pacifist, a person might say, "Blessed are the peace-makers, for they shall see God." But here, it is Christ himself that gives that kind of certificate, that kind of passport, for realization of God, for visualization of God, not for any kind of distant concentration, meditation and faith, but for actual visualising of God. The expression used is, "for they shall see God." Well, blessed are the peace-makers, blessed are the meek, blessed are the pure in heart, these are the virtues which the Lord himself laid stress on as absolutely necessary for the achievement of salvation. Christ constantly and severely rebuked the Pharisees and the Sadducees who were full of ritualistic religiosity—a show, a parade, pompous and ostentatious parade of religiousness. People go about with that but with no sincerity, no purity, no faith at heart. Such people are denounced in the severest terms by Christ himself. And even in the Old Testament, the prophets thundered their denunciations against people who were full of religious ritual, ceremonial, and so on, but had no sincerity of heart, no kindness of feeling, no philanthropic and benevolent ideas, and no such actions. So, even from the standpoint of the Old Testament which people describe as something harsher than the New Testament, the harshness is in this way, that punishment for falling away from proper conduct is more severe from the standpoint of the Old Testament. In the New Testament you find more of

forgiveness, more of tenderness, more of mercy, shown even to the sinner. For example, the case of Mary Magdalene is famous. There we are told, "May he who is sinless, cast the first stone." Even with regard to sinners, found in the act of sinning, where there was no need for any kind of proof at all, even there we find Christ showing the utmost tenderness and mercy, making allowance for every kind of factor which might induce one to commiserate the poor creature that had been adjudged a sinner. And even with regard to those who were responsible for Christ's own crucifixion, people who had deliberately brought about that kind of torturesome death to the Lord, even with regard to them, in his last moments, Christ prays to the Lord, "Father, forgive them, for they know not what they do." So, in all these cases, you will find that the attitude of Christ himself is one of the utmost benignant philanthropy. And you find him laying down the rule positively that philanthropic, benevolent instincts and benevolent actions are the proper criteria for judging on all these matters.

Christ specifically gives an unforgettable justification of his position, where he says, speaking of those who would seek to be admitted into heaven on the score that they had called upon him, called his name constantly, "I will say to them, 'Depart from here, I came to you hungry, and you gave me no food; I came to you thirsty, you gave me nothing to drink to quench my thirst; I came to you in sickness and sorrow and suffering, and you never gave me anything to relieve me of it; depart from me; get out of my sight' and then, these people will say to me, 'Lord, when did you come to us hungry, thirsty, suffering from sickness and so on, when did we refuse to help, to relieve?' And I will answer them and say, 'Because you did so to the

least of my creatures, therefore you did so to me. Depart!’ ” Well, that is the criterion. This is what I call the basic idea underlying Christianity.

Now, against this, let us take the case of the Hindu religion, the Vedic *Sanatana Dharma*, as we call it, the everlasting Law. And what do our texts say? In the *Gita* which may be regarded as being the summary of the entire teaching of all the scriptures of the Hindus, the Hindu *Sanatana Dharma*, we have the position made completely and perfectly clear as in the passages which I just now referred to from the *Bible*.

येऽप्यन्यदेवता भक्ता भजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय भजन्त्यविधिपूर्वकम् ॥

“Even those who do not worship me, do not recognize me, but worship other deities, with sincerity of heart, with purity of motive, with benevolence of thought and action, even they actually worship me.” Sri Krishna says that even the worshippers of other deities are his worshippers and will reach Him. Now here, the question may be raised, “But, what about those who do not believe in the existence of God at all, of any god or goddess? What about them?”

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव समन्तव्यः सम्यक् व्यवसितो हि सः ॥

is Sri Krishna's answer to Arjuna's question on the matter. He says, “Even if a person is an atheist, if he is sincere, if he has purity of heart, if he has benevolent instincts, and does good to others, well, he is entitled to salvation exactly as any other person.” We have these clear texts. Whenever this question is raised, the answer is clear; the moral basis is the one on which the whole edifice, the superstructure, is built. And if that moral basis is lacking, if sincerity is lacking, if purity of heart is lacking, all these

other things will not be helpful. Rituals and ceremonials, and other external things are not absolutely useless. They are what I would call collateral aids for meditation on, and contemplation of, the Lord. There are various processes of a physical, a psychic, and other character that will be helpful to us in our study of religion, in climbing the various rungs on the spiritual ladder. But, that does not mean that they alone will suffice for our purpose. If, without character, without truth, without sincerity of heart, without purity of heart, we parade all these things, they are not going to cheat anybody, except oneself. There will be self-deception, the person imagining that he has got the necessary passport to heaven, and whatever he does, or what he does not do, does not matter. But no text anywhere justifies that kind of attitude. In fact, this is the most tragic misinterpretation of the teaching of the scriptures.

The different sense organs that we have, those which are perceptive and those which are rational, all of them work together with complete co-ordination and co-operation between them. It does not mean that the eyes do the work of the hands, the hands will do the work of the ears, and so on! Each works in its own place, with its own function, and yet, so attuned together that there is co-operation, loving co-operation, and it is automatic co-operation. Taking the example of the 'body social', the same thing is equally applicable there. In the 'body social', people have their differences, differences of height, differences of weight, differences of various types of physical character, and also differences connected with their mental predispositions, and so forth. But, that does not mean any kind of conflict at all, if they work together. With regard to society, we have the various ingredients, the various component parts of the one whole. We start

with the physical body, then we start with the family members and so on, then we go to the State, and then further, to the country, and from the country we go on to continents, and from continents to the universe. That is the process of extension by which we extend our feeling, our relationship, our oneness and our solidarity with the rest of human-kind. We should be able to go further and say, "We are one, not merely one with the human beings, but with all sentient beings as such." The universe is the universe because of the unity underlying the universe.

This is the line of argument by which I say there is basic unity and basic solidarity amongst all the religions of the world. And even this basic unity is not satisfactory to me. As I said with regard to religious toleration, so I will say with regard to basic unity. Even that does not exactly express my view of the matter. It is basic unity and even detailed unity. Then, you have what you might call absolute unity. It is not merely basic unity and solidarity, but absolute. And here again, in the same context, I may mention that with regard to the fatherhood of God, brotherhood of man, which people talk about, I express my dissatisfaction. Brotherhood is not sufficient for my purpose. It is a sad consideration that in the biblical account of creation, we have the first human-born child a murderer, Cain. And the second child was Abel, his own brother, whom he murdered. The others, Seth and others, come into the picture afterwards. Well, there was the brotherhood of man. But, even where Adam and Eve were the parents, and the boys were Cain and Abel, the brotherhood did not prevent their fighting with each other and the elder boy murdering the younger. So, I want something more than the brotherhood of man. I talk of unity and solidarity from this standpoint. And,

so far as religions themselves go, there is absolutely no justification for any impression that the religions justify internal conflicts. On the contrary, the religions show clearly that all the various human beings are integral parts of the same 'body social' and, just as the various organs in the body are welded together for purposes of co-operation and co-ordination, we should work together from that standpoint and there can be no justification for any kind of exclusiveness, bigotry, and things of that type, as between one human being and another, one group and another, in the name of religion.

It is a matter of universal experience that all persons wish to achieve happiness. There may be differences of opinion with regard to the means of achievement, based on the physical strength, intellectual calibre, the financial and other resources and so on. There may be enormous sentimental differences between one person and another with regard to the content of happiness. But, in spite of these differences, the objective is the same; that is the achievement of happiness and the avoidance of sorrow and suffering. So we start with this very great advantage in our enquiry with regard to any kind of truth, any kind of doctrine. As regards actual affairs of life, there is sufficient, more than sufficient, strife in this world. As regards the means of attaining happiness our conceptions differ in inclinations, in capacities, with the natural result that our views differ with regard to the means for attaining happiness. Take a popular illustration like two persons starting on two journeys from Calcutta and having different goals, destinations. Naturally you cannot expect the paths to be the same. They are bound to be different. And even when the goals are the same but the starting point is different, then also automatically it will follow that there will be difference in the path. When

both the starting stations and the destinations are the same, even then various differences are there—what might be called personal equations. Our personal temperamental idiosyncrasies stand in the way. This is the common experience one has to pass through with regard to the affairs of life. You have sometimes in the same court two justices sitting in the same bench, hearing the same documentary and oral evidence, following the same rules of evidence, hearing the same arguments sincerely but arriving at different conclusions. You have often two dissenting judges and the matter is referred to a third judge, or some other methods are adopted to smooth out the difficulties which are tried to be solved. Thus even with the same materials in all respects before the two persons they are compelled to arrive at different conclusions. There is something which is responsible for the difference. And that something is the personal equation.

Much more, therefore, there are bound to be differences between the views of one person and another as regards things beyond and after death, things relating to our future existences. This is the handicap with which we start. The natural inspiration of man is the spirit to enquire, to arrive at truth, the desire to determine matters on an intellectual conviction. That is strongly implanted in us by nature. That being so, there is bound to be conflict between views and views. With this to start with, the one possible way by which we can arrive at conclusions satisfactorily and at the same time live in peace and harmony with one another, is that the spirit of enquiry should be there without any kind of prejudices. You should not start with closed minds, but with willingness to receive the light which our traditions and our institutions might confer. The desire to know, to ascertain correctly and faithfully should be there and, if that is there,

there is a possibility for making necessary allowances for different ideas. And these differences are not due to individual perversities, but they are due to individual psychology and other temperamental differences. So allowances being made for that, there can be no kind of conflict and there should be none in the domains of religion, philosophy and science. It is pathetic that in the name of religion there should be differences. Religion should be the most uniting, the most harmless factor in life; and yet you see there is an apparent conflict there which we deplore. What is the remedy? The remedy is, as I said just now, to start with an open mind, *tamaso mam jyotirgamaya*—"Lead me from darkness to light." We should pray to be taken up from darkness to light, from the darkness of ignorance to the light of knowledge. So there should be a possibility of our making allowances for others feeling differently on justifiable grounds of their own. There cannot be a quarrel between religion and religion. In fact, I say again and again that I have no quarrel with any religion or sect. My only quarrel is with the quarrelling that is going on in the name of religion which ought to be the greatest achievement of peace. Our motto everywhere is 'Santi, Santi, Santi'. The Western world comes to you with the law of competition; here there is the law of co-operation. They come with the law of survival of the fittest, on the ground that one who is the fittest will actually survive. But this is arguing in a vicious circle: he is fittest, therefore he has survived; he has survived, therefore he is fittest. This is a kind of parody of Logic; it is not real argument at all. At all times at all places and circumstances, to peace and harmony: that is what is wanted. Religion is the great restorer.

Just as we have our cravings for happiness, others

too have the same kind of feeling. That is the natural sentiment of all sentient creatures, even birds, beasts and insects. And just as we are entitled to have these desires of peace and happiness they are entitled too. From the same logical necessity, from the standard of consistency, it is our duty to give to others the same liberty to work for their peace and harmony as we claim for ourselves. Viewed from that standpoint, you have the whole question answered. There is no conflict; the conflict is the want of understanding. If we have the feeling of unity, our problems will be solved automatically. The whole question comes from the feelings of differences, feelings of separateness, of superiority-inferiority. Take, for example, our own body. When my own finger hurts, I do not say here is the finger which is causing trouble, causing pain to me. When I bite my own lips or tongue, I do not say these teeth are trouble-makers. I do not cut off the finger or pull off the teeth. No, we have the feeling that the lips and the tongue and the fingers are our own. In the case of a tree we have the seed, the root, the stem, the branches, the leaves, the fruits and so on, all different in colour, in shape and in market value. In spite of all these differences, there is a unity behind the whole thing, namely that they are all parts of the same tree. The same with regard to the human body. Similarly the body social, in spite of differences, just as in the body physical. So in the body social too we have the members of society as integral parts of the same institution. If this feeling is there, the conflict is automatically avoided.

This is the teaching of Bhagavan Buddha. It is when people have given up their ideals, their loyalty to principles to which they pay tribute from the lips, that they say Bhagavan Buddha disturbed the balance. And later on, when Bhagavan Buddha's teaching also was misrepresent-

ed and distorted and the Buddhists came to be divided into sects and sub-sects with conflicting ideologies, Bhagavan Sankara came on the scene to restore the balance. With regard to the theology and philosophy which is implanted in us everywhere, there should be a feeling of absolute harmony, concord, both theoretically and practically. I wish that people would have the tendency, the character, of hearing even the strangest of truths and having their own balance absolutely intact, undisturbed by any kind of experience, feeling or sentiment. Try to think coolly about all matters, accept the truth from whatever direction it may come. This is the eternal message of India. This is the message for the uplift of humanity. This is the message whose acceptance will enable us to re-elevate India to that glorious pinnacle which used to be her position in the past.

We have our differences between one caste and another, one sub-caste and another. There are differences even within the same sub-caste. But there is something in all of us which marks us out as one integral whole. We have all these differences; but yet we are called the 'Hindu community.' The most tantalising thing is that we are told that these differences must go.

There is no country in the world where you have not sub-divisions, sects and sub-sects. Even in Europe and America you have these differences. There you have only one religion, Christianity. But that very Christianity includes 660 sects, all claiming the authority of the same *Bible*. We are told very often that because the Smartas, the Madhwas and the Vaishnavas follow their own particular *sampradaya* texts therefore India is not a land of one religion and that Hinduism is not one religion, but a conglomeration of irreconcilable sects. But in the West you have all these differences. In fact, there has been

tremendous bloodshed such as India has never disgraced herself with. We are told that in the name of religion, the Hindus and the Mussalmans are fighting. But I say: the truly religious Hindu and the truly religious Mussalman never fight. It is only the riff-raff, the chaff of both these communities, that generally fight.

This, however, is in respect of two religions. But in Europe, within the same religion, how much bloodshed has there been between Roman Catholicism and Protestantism! Even within Protestantism, what amount of fighting was there between Calvinism and Low Church doctrine! You find such differences existing between people belonging to the same religion, even to the same family, in regard to worship.

Therefore, I say, so long as minds are differently constituted, not only will there be many religions in the world, but you will have as many religions as there are minds. It is not possible to get over these differences.

Our religion makes sufficient provision for such differences. In spite of all these differences, which the outside world exaggerates, there is such a thing as 'Hindu' with special characteristics of its own. Hinduism recognises differences of *Adhikari bheda*. It provides for the same goal through different paths. It adopts the policy of "live and let live".

We have no quarrel with other religions. Our quarrel is only with quarrelling. Sri Sankara was called *Sarvamata-pratishthapanacharya*. He emphasised the unity among all religions on the basis of peace and good-will.

The followers of Vaishnavite and Saivite religion sometimes quarrel with each other. Persons who are actuated by this denominational hatred are ignorant of books other than their own. Not only that. They are also ignorant of the books to which they profess allegiance. *Sivasahasra-*

nama and *Vishnu Sahasranama* were both written by the same rishi Vyasa and both occur in the *Mahabharata*. In the context where the former occurs, Sri Krishna speaks of Mahadeva as the greatest of the gods. In another context, that of *Vishnu Sahasranama*, Parvati is told by Siva that Vishnu is the greatest of the gods and that He Himself is a worshipper of Vishnu. Says Siva:

श्री राम राम रात्रेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं श्री राम नाम वरानने ॥

Tradition says that Siva whispers the *taraka mantra* of Rama into the ears of a person dying in holy Varanasi. Similarly it is said in the Vaishnavite book *Pancharatra*: "If there is a village or town in which there is no temple to Siva, you cannot expect Vishnu to reside there."

In Northern India there is a fight between the worshippers of Vishnu and the worshippers of Kali. But there is no need for such a quarrel. In the 18 puranas, there is reference only to one *Bhagavatam*. It is called by two names: *Srimad Bhagavatam* and *Devi Bhagavatam*. The total number of verses also happens to be the same. The whole thing seems to have been deliberately planned. The tenth *skandha* of the *Devi Bhagavatam* is as important as the tenth *skandha* in the *Srimad Bhagavatam*.

The same *moorti*, the same *rupa* or form may not appeal to all of us. To uplift us, the same God will appear in different forms to different people. God is not limited to one form. We adopt the limited form of God, not because He is limited, but because we are limited and a particular form suits our needs best. Our *Smritis* say of God: "He is one and indivisible; He is not many. But in accordance with the minds of the *bhaktas*, in accordance with the needs of each situation, He represents Himself to them in differ-

ent forms. The choice of a *moorti* for worship depends on one's temperament. Hinduism contains many differences; but they are not such differences as to quarrel over. Everybody has liberty to follow his own faith. *Sanatana Dharma* gives this liberty.

IX

INDIA'S RELIGIOUS HOSPITALITY

Our scriptures have insisted to inculcate that all religions are fundamentally one, and they are not conflicting at all. We have no quarrel with any religion, any denomination, any sect or any sub-sect. We only quarrel with quarrelling, and that too, in the name of religion. Religion, which ought to be a unifying factor, has so often proved in actual life to be a disintegrating factor. And that is the most pathetic, the most tragic part of it. In India, it so happened that the Vedic scriptures and the other scriptures of later times have all emphasised this point, namely, that all religions are paths leading to the same God, the sincerity and purity of heart being the only criterion. India has this advantage, that its scriptures do not advocate war and other conflicts on the basis of creeds but concentrate on ethical principles.

And where there is an advantage, where there is facility, it follows naturally from the ethical standpoint, that there is a greater responsibility too. Opportunities and facilities mean greater responsibility. And I feel that India has a special responsibility in the matter, not from the standpoint of passive neutrality, but from the standpoint of active co-ordination and co-operation with people of other races, and other religions.

In this connection, I would mention two instances as

to how, besides having the theoretical injunctions as their heritage, the people of India, in past times, have had a historical solution which is in accordance with the injunctions which they have received as their scriptural mandates. There were the Parsis who left home and hearth in their own native land, ancient Persia (now called Iran), in order to enjoy the freedom of conscience in various matters, which was denied to them there. They went from country to country on the western coast of Asia and the eastern coast of Europe, and they got shelter nowhere. Finally, they came to India. And at a place in Gujarat these people landed. They came in their thousands, and when they landed, it was reported to the ruler there that thousands of foreigners were coming, and coming down from their boats, into the country. They were people strange in their dress, strange in their appearance, strange in their language, strange in their manners, strange in everything. On hearing this news, the ruler did not know at first what his duty was towards these strangers. It so happened that the then Shankaracharya was camping somewhere nearabout. The Raja ran to him and asked for advice. And the advice that was given to him was, "Entertain the stranger at the gate with the Indian law, the Vedic law of hospitality." And he followed that advice, not merely gave the Parsis the shelter that they wanted, but encouraged them in every way, gave them facilities to such an extent that at the present day, from the standpoint of wealth, they are the most prosperous community in the whole of India. And even to the present day, every year, on New Year's Day, when they have their celebrations, whatever other subjects they may have of importance and urgency to deal with, they always begin the proceedings with a resolution, a tribute of praise to that ruler whose kindness to them in those days was responsible for their present affluent position in the country. That is

how the Parsis were treated by the Indians. The Parsis had no homeland of their own. India is their home now.

Similarly we behaved with regard to Christianity. The progress of Christianity in the Western world was slow, step by step, and at each step a mass of suffering. The evangelists underwent the same fate as the Master. St. James, and St. Peter, and St. Paul and others suffered in the same way. It was a terrific uphill struggle that Christianity had with the military might of the Roman empire of those days. And in all other countries also, they had the same experience. But, St. Thomas, one of the disciples, probably the least that remained, intellectually speaking, of them all, brought a band of Christians to India. And the then sovereign of Calicut gave them shelter. And to the present day, the Syrian Christian community in south Travancore is regarded by historians as the oldest Christian colony that was ever founded in any part of the world. They have lived peaceful lives, and they are now prosperous and one of the most advanced communities in India.

I mention these two examples to show that, along with the theoretical, the academic injunctions that we have received in the scriptures, we have also had this kind of historical precedent, a historical background. In fact, the traditions of this type have been there all the time.

At this point, a question may be raised, "What about Islam? What about the Mussalmans?" It is wrongly believed that the Hindus and the Mussalmans have been inevitably and most unhappily in conflict on the ground of religion. But the Mussalmans in Afghanistan and other places, never came to India with the desire to settle down here as people of India. There was no kind of quarrel on a religious basis. They came as invaders. They came as conquerors. And, when the question came in that way, and they were assisted by the people ruling here at the time,

it cannot be at all truly presented from the historical standpoint that they came and did not receive shelter. There was no question of shelter here at all. There was no question of anything but military conquest. And, it was as such that they were opposed. And afterwards, it so happened that gradually they gave up their connection with their original homeland from which they had come, Kandahar and other places in Afghanistan, made Delhi their own place, made India their own homeland, and afterwards there was no difficulty at all. In fact, it was always found that Mussalman rulers had Indian governors, Indian commanders-in-chief of their own armies, and there was no trouble with regard to creed. And even in modern times, when we hear about Hindu Moslem clashes, they are not of a religious character at all. On the contrary, they are political.

Then again, it may be asked, "What about Buddhism?" The first Shankaracharya is accused of having driven out Buddhism from India. What really happened was this. The Vedic religion, which had been professed by the people, and was still paid homage to, was not being actually practised. There were aberrations, there were deviations, from the right path. There was a lot of abnormal and sub-normal behaviour and not the normal life as inculcated in the *Vedas*. And Buddha came as a redeemer. He came as a reviver of the true Vedic religion, when he found that the Vedic religion had deteriorated and was in a hopeless condition. And when the same thing happened later on among the Buddha's own followers, Sri Sankara came to re-establish the Vedic religion. There was no conflict with Buddha at all. In all the various writings of the original Shankaracharya, we do not find a single passage speaking ill or lightly of Buddha. On the contrary, he speaks of him as "the greatest of saints, the greatest of sages, the greatest of seers"; these are the expressions used by Shankara-

charya towards Buddha. We regard Buddha as Bhagavan, as the Lord, as an incarnation of the Lord. And if you ask the Buddhists in Nepal and in other places, they will tell you that Hinduism is their own mother-religion, from which Buddhism has branched out. Similarly, in Japan, China, and in other places, when you ask questions with regard to religious matters of a metaphysical type, they will tell you that India is their religious mother-land. And there is no trouble about it at all.

X

HUMANITY'S GOAL

We all have our manifold and multifarious ambitions and aspirations and we see so much of apparent differences in the ideals and modes of life of different people around us that, on account of these glaring differences, we are generally unable to think of any one thing or object as humanity's goal. If, however, we go deep down below the surface and delve thereunder, we will be astonished and gratified to find that the goal of all is really one and the same. Although, in modes of life and frames of mind and so on, we seem so different from one another, yet, in reality, there is only one thing we are all after. One man seems to be after money, another after health, a third after learning, a fourth after fame, a fifth after something else and so forth; but these are not their goals but only the means for something else which they are all after i.e., that pinnacle of perfect and perennial peace and joy which in Sanskrit terminology we call *Parama Ananda*, and which is desired by all of us at all times, in all places, in all states and under all circumstances. The man who is after money, health, learning or fame or any thing else does not run thereafter

for its own sake, but solely because, rightly or wrongly, he believes it to be the means which will take him to that goal of Absolute Bliss which we are all, consciously or unconsciously, striving to reach. Money, fame and all the other things which we seek in the world are not the end but only a means to the end we all have in view and, although our ideas differ as regards the means, yet the goal is really the same. The quest after unadulterated peace, bliss and joy is there, in all our minds and all the time. If we analyse the position a little further and see what is the essence and what are the elements that go to constitute the happiness that we thus seek, we will, on careful psychological analysis be able to reject many things which seem to be, but really are not, inherent component parts thereof, and arrive at the conclusion that there are five elements, and only five, which really constitute the Happiness which we are after.

1. IMMORTALITY

The first is what our Sanskrit terminology speaks of as *Sat*. It is a natural instinct in all of us to wish to live for ever. All of us wish that. A man may be in extreme old age, lacking in physical ability, bereft of capacity of the various senses to perform their functions and incapable of thinking; and yet, even in that weak condition, the desire to live on for ever is there. Eternal life is thus one of the things, in fact the first, we all seek.

2. KNOWLEDGE

To the second thing that we all, in our hearts, wish to obtain a clue is given by the fact that, while we wish to live on for ever and to do lots of things, we all continually feel a desire for this knowledge and that knowledge. Knowledge (called *Chit* in Sanskrit) is thus the second thing which

we always feel a continuous need for and are therefore all after.

3. JOY

The third thing that we all long for is the enjoyment of pleasure and freedom from pain. This is denoted in Sanskrit phraseology by the word *Ananda*. This is such a common, nay universal, yearning in all of us that it needs no special elaboration.

4. INDEPENDENCE

But if we get all desired conveniences, comforts and luxuries too, merely out of the goodwill, kindness and mercy of others, that kind of happiness does not satisfy us; and we seek to be our own masters and sometimes we even prefer to have only that sort of pleasures which we can ourselves command. This takes us to the fourth thing which all of us at heart really hanker after. And that is Independence.

Why, the very goal of *Moksha*, which everyone speaks of and dwells on from childhood and whose conception we have not merely suckled from our mothers' breasts but actually inherited from our mothers' blood, what does it mean? It means सर्वज्ञाननिवृत्तिः i.e. Liberation from all bondage; and this is our ideal, this is our goal. We do not find this ideal anywhere else. The object and goal of other religions is happiness in Heaven. But even this, we Indians regard as petty and insignificant, compared to the ideal of *Moksha* or Absolute Liberation from all bondage. It is an ideal which is the unique characteristic of *Sanatana Vaidika Dharma*; and it is the only ideal consistent with any logical sense or psychological mode of thinking. For any rational mind cannot possibly be content with a lower ideal, for the simple and sufficient reason that the ideal of

Liberty is the divinely implanted ideal not merely of Man but of all Sentient Life. Let us take the example of a rat which is running along and which we go and try to catch but which tries to run away and even when caught struggles and wriggles out of our hands. What does this show? It only shows that even a little rat does not like to remain in a state of dependence within our hands but wishes to be free and to live in the fulness of independence. And Man who prides himself on his high intellectual, logical, moral, psychic and spiritual faculties, and consequently claims to be the Crown of Creation, that Man should have a lower ideal than even a rat is absurd and inconceivable. Man cannot be Man if his ideal is really lower than that of creatures infinitely lower than himself. *Moksha* then is the fourth thing which all of us, men, birds, beasts, insects and worms included, do, within the innermost recesses of our hearts, really crave to obtain and possess for ever.

5. SUZERAINTY

But, is even this sufficient for us? No. Even *Moksha* in the sense of Absolute Independence or Liberation from all bondage, we are not satisfied with. There is a fifth thing which, from one point of view, may be called the very anti-thesis of the fourth thing just above described and is therefore in juxtaposition therewith, a contradiction in terms. But all the same, the desire for this too, is implanted within the depths of the hearts of all of us; and this is that, while we wish to be independent and not to be controlled or guided by the wishes of others, yet we wish others not to be independent of us but to be controlled by our wishes. In fact, we wish all others to follow our lead; and this is natural. Even the little child, inexperienced in the affairs of the world and knowing nothing about happiness and misery, frets at the fact that its wiser and more experienc-

ed father and mother do not follow and are not guided by its wishes. In the *Vaidika Prarthana Mantra* which, after performing a Shraddha, the performer addresses to his elders, this fifth aspect of our hearts' craving is emphasised:—

याचिता रस्तु नः सन्तु माच याचिष्म कंचन ।

“Let us not be placed in a position wherein it will be necessary for us to beg anything from others, but may others beg from us.” In other words, we really wish not merely to be independent of others but even to rule over them.

NO OTHER ASPIRATION

If we analyse all the various kinds of instincts, impulses, ambitions and aspirations, which come into our minds at different times, we often find our instincts changing and our ideas and desires changing, but whatever the change may be and whatever the differences may be between one individual and another or between different moods of the same individual, we find that all these varied aspirations and desires can be brought under one of these five headings, i.e. *Sat* (Immortality), *Chit* (Knowledge), *Ananda* (Joy), *Moksha* (Independence) and *Iswara Swaroopa* (Suzerainty over all).

GUIDANCE

To whom should we go for advice, light and guidance to attain these objectives? Surely, the only possible answer to this question is that we should go to those who have already felt, longed for, worked up towards and actually reached this very goal of ours.

Even in so-called purely ‘secular’ matters within the jurisdiction of physical senses, is it not the person who has the accurate theoretical knowledge and full practical ex-

perience thereof, that alone can advise and guide us thereon? Similarly, here, how can a person who has never seen even a mental vision of that goal, trodden the path thereto and actually reached it, possibly tell us what that path is? When he does not know even our destination, how much more incapable must he be of showing us the path thereto? Under these circumstances, the only way out of the difficulty for us as earnest aspirers on the ladder of Spirituality is to seek help from those Upanishadic Sages who sang:

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥

“Just as the arrow goes straight into and becomes one with its target, so too should the (individual) Soul go undeviatingly into and become one with its target i.e. God.”

THE PATHS

In other words, the word of God is what we are to go after, and where is the word of God to be sought? We can seek the word of God in various ways, because God reveals Himself to us in thousands of ways; Theology, or Religious Scripture as we call it, is one link, Philosophical speculation is another, Scientific experimentation of the modern type is another. But whatever line of thought we may go into for tackling the Problem of Life, whether it be through the pages of the Scriptures, or of Self-introspection of the pages of Nature, it can make no difference to the result. Because everyone of these (properly studied and correctly understood) can reveal to us the word of God.

CONQUEST OVER NATURE

And after all, what is it that we are really striving to learn? In the terms of modern terminology, we speak very often of ‘conquering’ Nature with the aid of Science. But let us give up all this self-laudation and self-deception and

try to find out what is the reality behind all our Scientific and other investigations. What does Science do? We talk of various things that we have invented. Have we ever created anything at all? No. Everything is there already. When the carpenter makes a table for us, he does not create anything at all. The wood is there already in the forest. He brings the God-made wood from the God-made forest, cuts it into pieces, puts the pieces in different places, gives to the wood a different shape, thereupon calls it by a different name and calls himself a great designer, maker, manufacturer, inventor and so on. And even the giving of the new shape, mind you, has to be done in strict accordance with the Natural laws governing the matter and existing already. Similar is the case with electric lights and other inventions of the same kind. The electricity is there already in Nature; all that we do is to find out the laws of Nature governing it, make use of the knowledge of these rules and profit thereby. There is nothing else that even the greatest of scientists does or can ever possibly do; and this is exactly why the scientist speaks of such things as a discovery, inasmuch as he has merely discovered what was lying covered (i.e. concealed) from our gaze.

NO REAL CONFLICT

As all processes of investigation, whether theological (scriptural), introspectional or otherwise, must necessarily be directed towards the discovery of the hidden Truths of Nature in all the various departments of life, it stands to reason that the word of God as revealed to us in the pages of the Scriptures, must be the same. If, at any time, we feel the existence of a conflict or an irreconcilable inconsistency between any two of them we may be perfectly sure that we have misread or misunderstood one or perchance both of them. There is no possibility of our having read

and understood both aright and yet found a real conflict between them.

XI

THE THREE YOGAS

There are the three paths of *Karma Yoga*, *Bhakti Yoga* and *Jnana Yoga*, which are famous as the three paths described in the scriptures of all the various religions for the spiritual aspirant in order to achieve his goal of self-realization. We have this in our Vedic and other scriptures of Hinduism, and we find the same characteristic in the religious scriptures of other religions also. In the *Bible too*, we have *Karma Yoga*, *Bhakti Yoga* and *Jnana Yoga*, all similarly dealt with. We find St. Peter and St. James emphasizing *Karma Yoga*, the path of works, good work for the purpose of the attainment of the goal of oneness with the Divine. We have St. John emphasizing love, or what we call *Bhakti Yoga*, with *shraddha*, that is faith, and other ingredients of *Bhakti Yoga*. And thirdly, we have St. Paul laying the utmost stress on *Jnana Yoga*. There may be two explanations for this difference in the kind of emphasis laid on the three paths by the three evangelists. Their own particular temperamental personal equation may be held accountable for it. But, much more than that, I feel that the difference is due to the difference, not in the temperamental predilections of the evangelists themselves, but in the background, the exigencies, the circumstances and the needs of the audiences whom they had to address, the disciples to whom they were laying down their instructions.

Anyhow, whatever the reason may be, there are the three paths, and it is also clear that, from the standpoint of Christ himself, and of the evangelists themselves, as in

our scriptures of the Vedic religion, we have no conflict between the three, or between any one of them and the other two. The emphasis is laid more on one particular aspect by a particular evangelist, and that is all. But we find that later on, as generations passed by, people took up one particular aspect which was congenial to them, which pleased them intellectually and otherwise, and not merely emphasized that particular line, but began talking in terms of an objectionable character as regards the other paths, ignoring the fact that different mentalities, different temperamental idiosyncrasies, in fact the personal equation as one may call it, should be held responsible for these divisions, and there can be no mechanical rule by which all people can be fitted harmoniously into the same path.

Karma Yoga is the path by which we are told to go on doing the various things enjoined in the scriptures, with regard to the ritual, ceremonial, and things of that type, things of what you might call the external actions, the outer rules and regulations for people to follow; that is the path of works. With regard to *Karma Yoga*, we may say at the very outset that the path of *Karma Yoga* is bound to have one great disadvantage for the great majority of people, that it does not prescribe one path for everybody. There are various sub-divisions, and sub-sub-divisions in each sub-division. We are told that such and such thing should be done, and, when we go into details, there is one text which will say that a certain act of what we call ritual or ceremonial should be performed by sunrise or before sunrise, and another one that will say that it should be done after sunrise. And, even if there were an extensive description, it would be difficult for every person to decide for himself the best course in that particular case. It is like a doctor prescribing medicines, diet and so on for different patients suffering from different complaints, and the same

rule would not apply, either in regard to medicines or in regard to diet. Each case has to be taken on its own intrinsic merits. This is heart disease, therefore salt-free diet is prescribed. Here is a case of diabetes, and sugar-free diet is prescribed. And generally it is not possible for the patient himself who does not know the exact diagnosis to find out for himself what exactly ails him, and prescribe a treatment for himself.

It is not a question of absolute prohibition or absolute enforcement. It is a question, very often, of proportion that comes in. And when that comes in, the mathematics of it will make it more complicated, and the patient himself will not be able to decide what exactly he should have of diet and medicine. So, in all these cases, the expert is necessary. And, even the experts very often fail in their diagnosis. All are not evangelists themselves. Even the evangelists' own immediate disciples of the first generation made mistakes. Infallibility cannot be claimed by anybody in respect of any kind of scientific question. And the consequences of a wrong step may be serious. Owing to our not being all-knowing, we cannot claim infallibility. All that we can say is, "Such-and-such is my inference." And even with regard to that, you will find in actual experience that, as the English proverb says, "Doctors differ." In fact, they go to the extent of saying, "No two doctors ever agree." Even when experts are on the scene, you cannot expect their being unanimous in their opinion on a subject.

The second handicap comes, that even when we know what exactly ails us and what exactly is the proper treatment for that ailment, the things prescribed are not available for us. Very often, this happens. If a particular medicine that is the proper cure for a particular disease is not available within a short time, when the critical juncture has been reached, the delay in our obtaining the neces-

sary medicine may result in the death of the patient. Two-fold trouble is there because, on the one hand we are not all-knowing, and on the other hand we are not all-powerful. All things are not available to us. So with the best of intentions, with the best of knowledge about the physical things needed, we are often unable to do what is required when it is required to be done.

On account of this double handicap, *Karma Yoga*, however splendidly performed, has this inherent defect and cannot be relied upon altogether. And this is why, in the Indian scriptures, we have at the end of every ritual the last portion as a prayer that whatever deficiency there has been in the proper performance of the particular ritual may be forgiven. The All-knowing One, who knows the hearts of people, and who can always decide, He is the *Karma-phaladata*, the Person who gives the fruits of action. He knows that the heart has not been lacking. And taking the heart into consideration, He will excuse all deficiencies with regard to other things. The heart must be taken into account and one must think and say, "I surrender with all my heart." But with regard to other things, "I am not powerful enough; I am not knowing enough," and therefore, all defects arising from these two causes should be pardoned.

The *shraddha* portion, the devotion portion, the *Bhaktikanda* portion, comes into *Karma Yoga* when we say, "God, the knower of the feelings, the sentiments and the desires, should take these facts into consideration and take the intention for the actual action."

We now take up *Jnana Yoga* portion. We are told that continuous study, continuous meditation, logical and psychological and other thinking, introspection, all these things should be so mastered that a person never loses his balance. Things of the outside world should not get us off

our balance. We should be able to control our mind and heart in such a manner that whatever may happen, we remain unaffected, unperturbed, unruffled. That means that the eternal peace that we all speak of, the final goal, has been achieved already. "For such a person who has attained that stage there is nothing further that is needed to be done." It is not the case of a *sadhaka* asking what he should do. It is a person who has attained the loftiest level possible, and there is nothing further left for him to do. There is nothing required of him any further in order to enable him to reach the goal; he has already reached the goal.

Bhakti Yoga is the path that is suitable for most persons. *Bhakti Yoga* will help us through to our goal with the least worry on our part. It is like handing over the driving of our car or other vehicle into the hands of an expert driver. We have a certain goal to reach. And that goal is in our minds. We cannot ourselves consciously analyse properly and describe it owing to our weakness. We want happiness. We all seek happiness, not partial happiness, fractional happiness, but "Complete all-round, perfect happiness." And we do not know where it is to be found, the path which will lead to that goal. Under such circumstances, handing over the reins into the hands of a person who knows the goal well, is the first thing to do, and we do it when we make the Lord Himself the charioteer. He alone knows the path to it because it is Himself. What we are trying to reach is the Divinity within which we wish to attain and continually experience.

In the *Gita* we have the relationship of Arjuna and Sri Krishna. Arjuna represents man as such. He is the '*nara*'. Nara means man, humanity as such, without excluding any person at all from the scope of its operation. And Narayana is the Lord. What is the relationship between Arjuna and Sri Krishna, between Nara and Nara-

yana? We have Sri Krishna, the charioteer, who drives the chariot, and the person who is being driven to his goal is Arjuna, that is Nara. Nara-Arjuna is not asking for himself alone, he is our spokesman, our representative, humanity's delegate. And, he places before the Lord all the difficulties and sufferings that he has been passing through. His mental troubles, his other worries, and the questions he asks are the very questions which we ourselves feel impelled to ask from time to time. So, he is there in the position of the person in the chariot who is being driven along to his destination. And the Lord is the driver of the chariot. And the Lord, being omniscient, knows our goal and the path to it. We know hazily where we have to go, and we tell the driver to drive. He knows both the goal and the way thereto and we trust him.

But is it sufficient that the driver knows where we should be taken? Has he the capacity to take us there? Yes. Being all-powerful, the Lord can do that. He is not merely all-knowing; He is all-powerful too. Many people know many of the theories, dogmas, creeds, and so on. In my own days, when I was teaching students, I was talking to them about the development of the steam engine, Watt's model, Stephenson's model, and this and that. I was teaching them a number of theoretical matters with regard to the way the steam worked, the boiler and the engine and the safety devices in the shape of brakes, rear brake and front brake, and all sorts of things. I was talking to my students at great length and with much knowledge, but if a railway train had been entrusted to me for driving, it would have been an immediate danger to the persons who travelled in it. The theoretical side is easy enough and cheap enough for anybody to talk about.

With this combination of the two essential qualities in the driver, knowledge and ability, will our success be

assured? The question is asked because, in a great number of cases in the worldly professions, both these qualifications are found, but not found beneficial to us. Take for example a lawyer. Does the man know law? Oh yes, he knows it very well. Can he do it? Yes, he does it, he goes on doing it day after day, that is his profession. Yes, but if he will not do it, if he does not care to do it, what happens? His knowing the law, and his practising of it day after day, will not benefit us, unless he is willing to do it and actually does it. Suppose the fees he demands, for example, are beyond our means to pay. Then all his knowledge, all his experience, will not save us at all. So, a third thing is wanted, willingness. In fact, this third factor is the most important of all because, without it everything is absolutely wasted.

In the Arjuna and Krishna relationship of devotee and God, the person driven along to his destination and the driver, what is the relationship? The Lord is not merely all-knowing and omnipotent, He has not merely the will, the inclination to be of help to the devotee, He is Himself the devotee's devotee. He cannot go against the wishes of the devotee. That is the relationship. As St. John summarises, "God is love." He is not merely a loving person, the subject of the predicate; He is of the nature of love—abounding love, unlimited, illimitable love, love to all those who have faith in Him, who strive to make use of whatever knowledge they have by surrendering it in His service. Once we surrender, as Arjuna does, hand over the reins into the hands of the Master, who is all-knowing and all-powerful, and at the same time is a devotee's devotee, we are absolutely safe.

If you have got an expert driver who knows where to drive you, who knows how to drive and who has the will and eagerness to do anything possible for your speedy attainment of your goal, you should not be interfering and

trying to catch hold of the wheel and drive the car according to your own wishes. That would mean danger to yourself. The driving wheel has to be handed over entirely into the hands of the person having these three qualifications. And here the all-knowing One, the all-powerful One, the loving One, who is Love, He is the driver. So, the relationship between ourselves and the Lord should be one like that which obtained between Arjuna and Sri Krishna. We hand over everything. That is the meaning of self-surrender—self-surrender, not with any interest but with absolute faith.

Take the case of a small child who is seated on a high level somewhere. The father, the mother, the elder brothers, all come and stand in front of him, stretch out their hands and ask him to jump into their hands, and the child does it, does it immediately. He is aware of two things, that the father and the mother and others concerned are his well-wishers on the one hand and are capable of protecting him on the other. If he has the least doubt on either of these two points, he will hesitate, he will refuse to come down. He may feel that the mother and others are well disposed enough, loving enough, but suppose they are not able to sustain him, sustain his weight, he will come to the ground and break his legs. He will therefore be afraid to come down. Suppose he knows that the person who stretches out the arms is powerful enough, strong enough to hold him, to sustain him, but has not got the necessary love, and may cheat him. Then the boy will think, "When I get down after jumping off from here, suppose that person withdraws his arms; what will become of me?" In the attitude of the child towards the mother and other relatives, there is this feeling—in both respects he is completely, absolutely sure—that there will be no cheating afterwards, and that they have sufficient power to catch hold of him and to sustain him. He jumps down. Similarly with regard to us,

in regard to *Bhakti Yoga*. We have the awareness, the certainty, that He is capable of supporting us. He is all-powerful. And secondly, as regards His love towards us, we are absolutely certain. And therefore, there is no reason for any kind of anxiety. We jump into His hands.

Now, in this path of *Bhakti Yoga*, when you have once come into it, there can be no difficulties at all. The difficulties of the kind that I outlined in regard to *Karma Yoga* and *Jnana Yoga* are not applicable in this case. It is like a transmitting station and receiving station with regard to radio messages. Generally, if one of them has gone wrong, there will be no communication. But here the transmitting station (God) cannot possibly go wrong. And if there is any deficiency, it must be in the receiving station (us). And the receiving station ought to correct itself, and there is nothing further to worry about.

We are told of three paths in another manner. And these paths are also connected with the main paths of *Karma*, *Jnana* and *Bhakti*. We have to start with what is called *Brahma-keeta nyaya*. Insects and worms which, out of fear, go on contemplating on the form and the buzzing sound of the bee which has caught hold of them, get transformed into the shape of the bee or the wasp. Constant reflection, constant meditation on a particular form gives us even that physical form. That is one of the elementary things with which our *Jnana Yoga* starts. And we have the same philosophy explained in the scriptures of Christianity, Islam, Buddhism, Zoroastrianism, in fact all the religions in the world. It is the path of *Jnana* in which there is absolute self-abnegation, absolute self-surrender, absolute sinking of the self, merging of the self into the God-head, and there is no further action necessary on the part of the *sadhaka*, for the purpose of *sadhana*. And very few persons can be candidates for that path.

Then there is the second path for those who cannot do that, who cannot concentrate absolutely on the Lord. It is called *Markata nyaya*. God has provided already for all contingencies, for all requirements; everything is there already. Before the need arises, the needed thing has been created and provided. That is the law of Nature. That is the law of God. And that is why we speak of God as Providence, providing beforehand for all needs. And here is an example in this respect. When the monkey-child, the newborn child, is there, and the mother jumps from one tree to another at a considerable distance, what can the child do? The child cannot jump similarly soon after birth, and there is provision already made by Nature; the monkey-child grips the mother in such a way that there is no possibility of loosening of the hold at all. When the mother monkey jumps from one tree to another, the child monkey is carried along with it. And there is no effort needed on the part of the little monkey. Everything is done by the mother until the stage is reached when the child monkey can cater for himself. There is this provision already. And that is the provision made by Nature, by God, in advance for that kind of specie.

And there's a third kind called the *Marjara nyaya*. In connection with the monkey, we have the position that the child monkey could catch hold of the mother and cling to her. Well, the little cat that is born has not got such an ability. In the case of these animals we find that the mother does everything. The mother grips the little child by her own teeth and carries it from place to place and looks after everything necessary, until the kitten is able to look after itself.

The great majority of people, who are aspirants on the spiritual ladder, come under the second variety. There are some who are absolutely paralysed, are incapable of doing things for themselves, and for whom all the thinking has

to be done by others, and all the actual working too. That is the cat-child variety. But, the great majority are not of that type. The great majority are of the middle type, and *Bhakti Yoga* is the path best suited to them. That is to say, they are like Arjuna with Sri Krishna as the owner of the chariot and the driver of it. We rely on the Lord. We have not got knowledge of our own to move about by ourselves, to discuss things for ourselves, to decide things for ourselves, and to do things for ourselves. We have not that capacity. So we rely on the Lord. And whatever we can do, in accordance with the instructions given to us by the Lord, well, that we do. With regard to other things, we leave them to Him. He looks after things. He need not be reminded by us of His duty in the matter at all. He knows everything, He does everything, and we leave it to Him. But, where we have the orders, and those orders are such as we can carry out, then, there can be no pretending that we are in the "Kitten" stage, or in the "Monkey" stage. But, in the great majority of cases, as we actually are, with our mind intent on reaching the goal in this way, with absolute faith in God, there is no need for further anxiety in the matter. Like the child standing somewhere above and jumping down into the hands of its mother, father or other loving persons, we have only to jump into the grace of the Lord. That is the essence of the doctrine of *Bhakti Yoga*.

XII

IMMORTALITY OF THE SOUL

When we say the soul is immortal, what we mean is that the existence of the soul is not limited by time but has an absolute existence. Let us try to find the analogical proof of the immortality of the soul. We shall

begin with Sri Krishna's teaching in the second chapter of the *Bhagavad Gita* which deals with this subject.

न हन्यते हन्यमाने शरीरे ।

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

“He is not killed, though the body be killed. As a man throws away old garments and takes others that are new, so the embodied soul casts away old bodies and puts on new ones.”

Man is not a creature of a day—here to-day and gone tomorrow—but an unborn immortal being, growing into a knowledge of his true nature and powers. Everything is within him, the fulness of divine wisdom and power. But this capacity has to be unfolded; that is the subject of living and dying. Such a view of man's nature gives dignity, strength and solemnity to man's life.

For the best proof of this great truth, pure reasoning supported by experiments carried out by scientists in the domain of research in physics will help a good deal in our metaphysical discussions. The Physical science and Metaphysics have not only the same natural law but also there is an intense and close parallelism between the two. In Physical science we are taught the two great truths in nature, about the indestructibility of Matter and the conservation of Energy. Let us take an example to illustrate this. You all know a carpenter. You all know that God made the wood. The tools for cutting are mostly made of iron. The iron of the tools is also from God who made all metals. The laws of cutting are also God-made. There are so many articles of furniture such as chairs, tables, stools, benches, cupboards, shelves, doors, windows, frameworks, etc. It will be such a big catalogue of names if we list all the articles made of wood. All these things are

different, apparently. But they are all wood, essentially. There has been a change of shape, a change of place, a change of name. Nothing has altered. The things created by God are all there. They are not lost. There is only a temporary change. The law of the Conservation of Energy tells us the same. Energy is two-fold—Kinetic and Potential. Scientists have proved by means of experiments that the sum of the kinetic and the potential energy in a substance is always the same. To make it more clear let us take an ordinary example, say of a ball that I lift up and place on a table. When I lift up the ball from its static position I have to use some amount of energy. I lift it up and place it on the table. Now where is the energy, that I spent in placing the ball on the table, gone? Has the energy been lost for ever? Science says 'No'. That energy which I spent in lifting up the ball from its static position and in placing it up on the table was Kinetic energy. The motive power in the form of this Kinetic energy, though it appears to have been lost or wasted, is in fact stored up in giving the new position to the ball on the table. The ball has now acquired it as Potential energy and the same will change into its own original form of Kinetic energy when the ball falls down from its position of rest, doing some kind of work while falling. Thus all machines that we see moving and working with so much force and energy have got the force and their Kinetic energy from other substances which had Potential energy. You burn kerosene oil and the machine begins to move. The Potential energy, which the kerosene oil or the petrol possessed, is transformed into Kinetic energy and thus the machine does some useful work with the help of the new energy which the machine has acquired. It is God who has already created Energy in this world. It is either in one form or the

other; you only change it, transform it and you give your own names to it; you call it steam; you call it magnetism; you call it electricity. But energy is the same; only its form is different. God has created जल, the water of the oceans; it rises in the form of clouds, and falls in the form of rain; appears in the form of rivers, tanks and lakes but still it is the same water which God created. So scientists tell us that energy is not lost; it only changes its shape, it changes its place, it changes its form and it changes its name but all the same the energy is the same; it has not been lost but it has been transformed. This is the law of the Conservation of Energy.

In chemical identity we similarly have equations which show chemically reacting substances on the left-hand side as equal with the new chemical substances formed after the chemical reaction on the right-hand side.

For example, take the equation $\text{ZnO} + \text{H}_2\text{SO}_4 = \text{ZnSO}_4 + \text{H}_2\text{O}$. When Sulphuric Acid acts on Zinc Oxide the resulting substances after the chemical reaction are Zinc Sulphate and Water. The total atomic weights of the substances on the two sides of the equation are the same; only there is a change of place of some items from the left-hand side to the right-hand side. There is only a change of sides whether the substances formed are simple or complicated. There is only a transposition, the results being the same. This will clearly show that matter is indestructible, whether chemical or non-chemical. There is only a change of shape, a change of place, a change of form and a change of name. The matter, which gave birth to these various shapes and forms, remains. Modern science tells us that matter cannot be created nor can it be destroyed. The idea has been given to us by Lord Krishna, thousands of years ago, in his famous dictum:

नासतो विद्यते भावो ना भावो विद्यते सतः ।

“That which is not will not be; that which is, cannot go out of existence.” That which has filled this world is indestructible and there is none who can destroy the indestructible. Is this not exactly the law of Indestructibility of Matter as explained in the Physical science?

Our question is: Was I or was I not before I was born and will I or will I not be after death? The answer to this question is to be found in another counter-question: Do I or do I not exist now?

There are various ways of looking into this question. In Sanskrit the word जन्म stands for birth and our grammarians give us, जनि प्रादुभावे. That which was behind comes before us, comes in front of us. जन्म comes from the root which has its derivative meaning as प्रादुभवि, meaning, whatever is behind comes before us. This shows that जन्म does not mean something coming abruptly into existence, being non-existent before it comes into existence. It is a thing which was in existence. But it was behind you and hence you could not see it. It now comes before you and you see it. Is there any other higher philosophy which leads you nearer the truth than this?

XIII

ON GOD AND MAN

Are there many Gods or one? Vedanta says One. He is one and not many; moreover He is in all beings; remember our text gives us एकोदेवः सर्वभूतेषु गूढः not सर्वदेवेषु गूढः “He is in all beings,” not “He is in all Gods”.

इदं शरीरं कीन्तेय क्षेत्रमित्यभिधीयते

All things on earth are His. “God is one. He dwells in every man, in every thing. He is the inmost self of all.

In all the multiplicity of living beings around us there is one life. All selves are but one self."

Kathopanishad says:

One who feels *ममैवैतत्* is the inner Atma. It is He who knows and understands. It is He who hears and sees. It is He who feels pleasure and pain. It is He who feels the heat and cold. *एकमेवाद्वितीयम्*. One only, without a second. "Infinite, Absolute, Eternal, Changeless, All is that, without attributes without qualities, beyond name and form." That ONE, *सर्वं भूतेषु गुढः*, is the Individual soul having all the above characteristics, each one with all others. Not only A's soul is equal to B's soul but, to explain it geometrically, A's soul is identically equal with B's soul. When we say two triangles are identically equal, we mean not only that all the sides of the one are equal to the respective sides of the other but all the angles of the one are respectively equal to the respective angles of the other triangle, each to each, and in addition the area of the first is equal to the area of the second, i.e. the two are equal in all respects. All Individual Souls are identically equal in this way.

A doubt will creep into our mind at this stage and we will ask, "If Individual Souls are all equal, identically equal, then why is it that our experiences in life differ from each other?" For the explanation of this, let us go further on and think for a while what is the mode of creation as given in our texts. In the mode of creation that is given in the *Bible* in its Old Testament, we find the same process of creation as we have in our texts. God said, "Let there be light" and there was light. So it was God's will that caused creation. So far there is unity in the conception of the root-cause of the creation of this universe. There is absolutely no dispute among all the religions that God is the source of life, that all things existing owe

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their existence to Him, that He alone sustains and preserves the world and that He alone, when the period of rest arrives, calls home to Himself the spirits which went forth from Him, dissolving the worlds He formed.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

“All beings, oh Kaunteya, enter my nature at the end of the world age, the period of activity or manifestation. At the beginning of the world age I again emanate them.”

So God's संकल्प is the cause of the creation and there is no doubt, no difference, as regards this in our texts and the opinions of other religions respecting the same.

In this process of finding out the cause, we are beginning from the conception of God and we try to understand God first and then see how our individual Soul is connected with it or how the Universe is related to either or both; but I think it is a wrong process. Let us rather search for the truth or the solution of the mystery of Life by examining our own inner Self. To start with, let us begin with the analysis of our own nature which is part and parcel of our Soul. When we talk, we do not know what we mean. Take care. Remove all confusions. The differences that arise many times are not the differences of thought but they are differences of language. Inference is bound to be wrong if the nature of it is only a guess. Let us now analyse the Self. What we call 'I' is the Soul, the Atma, अहं पद वाच्य—अहं पद लक्ष्य. In expressions like “My book, my wife, my son, I hear, I know, I go,” you refer to 'My' and 'I' as the proprietor of the things or the doer of the actions; and you can very well experience these things in your actual life.

When we say something of somebody, that somebody

is the proprietor and that which we say and that about which we say is the object. There must be some object. To give the Hindi expressions we say मालिक and माल. When we say, about various things, "my house, my horse, my body," 'my' is the connective or in the genetive case, which implies the possessor and the possessed object. The proprietor and the property are two different things. The 'I' who says 'my' and 'mine' is different from its object say book, house, intellect or body. Our body is the external visible form. Then as we go inner and deeper we have the five senses of hearing, seeing, touching, tasting, smelling and still inner is our mind and still deeper our Intellect and the innermost the Atma. Our body is just like the gate-keeper, clad in the best attire; it is likely to be misunderstood as the king himself though it is merely the gate-keeper.

Now we come to the five senses.

ज्ञानेन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।

प्राणादिपञ्चकं चैव धिया च सहितं मनः ॥

एतत् सूक्ष्मशरीरं स्यात् आत्मनो लिङ्गमुच्यते ।

"The five *jnanendriyas*, the five *karmendriyas*, the five *pranas*, and the mind with the intellect form the *sookshmasareera*, which is called my type." We must notice here that the *karmendriyas*, the absolute and the visible outward organs—hands, feet, etc.—belong obviously to *sthoolasareera*, but the centres which govern them, the true power centres or the motor centres, are the sense centres inside, and the eye, ear, nose, tongue and skin are only their outside instruments. Each *indriya* is essentially a subtle centre in the—*sookshmasareera* and has an organ in the *sthoolasareera*. If this is grasped, you will not be puzzled by the further details of their work. You can realise by your own experience that the senses do not

work of their volition. Orders must first be issued by the brain, *buddhi*, the intellect, to the various senses, when they begin to work, and there is also one intermediary who acts and holds a central and important position between the senses and the intellect. You know that when you are absent-minded, even though your ears are open you cannot hear. I may be talking all the while, but your mind being somewhere else you cannot hear. When one is absent-minded, the senses do not function. You have nowhere a correct explanation for this phenomenon except in the *Bhagvad Gita* from which you may again carefully note the *shloka*:—

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

Here is at once the psychology and the physiology connected with *Jivatma*. He is the conscious being and his consciousness, seeking external experiences, fashions the senses and sense organs for contact with the outer world and a mind of a nature more akin to itself as a bridge between the outer and the inner. Lord Krishna says: "A portion of myself, transformed in the world of life into an immortal *Jiva*, draws round himself the senses, with *manas* as the sixth, enshrined in the ear, the eye, touch, taste and smell and the mind. He enjoyeth the objects of the senses."

The senses do not function when the mind is absent but the mind experiences all pleasures and pains even when the senses do not work in the dream, creating new artificial senses and enjoying everything by means of them. You have your own dream experiences which are too many to enumerate. You would become a king, hang your enemy, see your own death and, strangest of all, weep for your own death. In your dreaming state you

must have experienced such and other various things which by your physical senses you can never enjoy. Thus the mind functions quite independently and irrespective of the senses, but the senses cannot without its co-operation. The senses get into touch with the outer world; they send to the mind the results of the contact, giving the attributes or properties of the objects contacted—the way in which the objects affect them. The mind receives these reports and groups them into mental images and presents these to its own master—the understanding. You know it is for the judge to say whether a witness is a true or a false witness.

So all these senses act more or less as witnesses and the mind acts only as an interpreter. The mind registers the impressions of the senses and reports them to the presiding judge, the intellect. You say my mind, my body, my senses, my intellect, etc. You exercise control over your intellect and YOU—the inner Self within YOU—are the real master who guides and directs them all. Know thyself as the occupant of the car, the body verily as the car, reason as the charioteer, the mind as the reins; the senses are the horses, and the objects of the world the field for them.

Now let us examine what is the nature of the Soul which we say is the individual Soul or the *Jivatma*. For such examination there are two methods, one is of logic by deduction and induction, and the other is the analogical method. Let us begin with the analogical method first. Our question is what and where we were, what and where we are, and what and where we shall be. The *Taittiriya Upanishad* says:—

यतोवा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति

Let us take the example of a tree. The tree comes out

of the earth, stands on the earth for a number of years. grows and expands in all its fulness, and when it dies goes into the earth again: आकाशाद्वायुः वायोरग्निः etc. This is the order of creation as given by *Vedanta*. Earth is born of water and will go into water. When your hand is dirty, you wash it with water, and it becomes clean. The dirt created by the particles of earthy substances could not have been cleaned except by washing with water. Water is born of fire. Heat removes cold: शैत्यं हि यत्सा प्रकृतिर्जलस्य. If oxygen is not there, fire will not burn. Fire is extinguished if the regular flow of air is taken away. The absence of air destroys अग्नितेजः.

Suppose there is a man who does not know what a fish is; he happens to go near the shore and finds a fish out of water just near the border-line of water, and the fish is in extreme pain. Being a very kind-hearted gentleman and seeing the fish suffering very much, he lifts it up carefully and takes it to his bungalow, keeps it on his soft bed; but still the fish is in extreme pain. He fans it by his electric fan; but still the fish suffers. Then, thinking that the fish may be thirsty, he takes it to the water vessel and, seeing the water, the fish immediately springs and darts into it from his hand. The man realises that it wanted to live in water alone and nothing but water. The suffering of the fish ceases and the man arrives at the great truth that water is the natural element for the fish.

Similarly let us see what is our natural element. We all wish to live, not merely to live, but to live for ever. This is not the wish only of the child or only of the young but also of those that are so old that their life itself and the manner in which they continue to live has become so abject and full of worry and troubles to their surrounding family members. Even those that suffer from hideous diseases like leprosy wish to live and to live for ever;

even when a doctor has been summoned near the death-bed and all the family members take the patient to have almost expired, if there is a spark of consciousness left, the dying man asks the doctor to give relief to his suffering. He never says, "Doctor, I wish to die." What does this indicate? Does it not prove that SOUL aspires to live and live for ever? Another proof is that none says, "I am dead". आत्मा is denoted by अहम्. Is it not curious that you never say "I am dead"? If you say so then that is the evidence of life. The two have no possibility of connection. All other things can be connected with I; but 'I' can never be connected with death. They are absolutely unconnected with each other. From this point of view already and sufficiently explained, continued life is the first property of आत्मा or the Individual Soul, which is expressed in Vedanta as सत्स्वरूपः आत्मा.

Secondly, all of us desire to know and to understand. This is the most and unchecked desire of us all. We never like to depend on the experiences of others.

Thirdly, we all like pleasant things; we want to see pleasant sights; our tastes also cannot be satisfied unless we get pleasant things to taste; also we want pleasant things to hear; if we have an unpleasant talk, we feel pain. Why is all this? It is because we want joy. All of us, you and I, want joy; everybody aspires for joy and not only remains satisfied by his aspiration but tries by all possible means, within or without his power, to get at those things which he considers are the objects of his joy. Our life likes joy. Therefore we can infer that joy is the nature of our soul. आत्मा is in search of आनन्द and this is the third characteristic of the soul.

At this stage let us define as correctly as possible 'what is a definition?' Definition is that which describes correctly the nature distinguishing it from all the rest.

Let us take the example of a house. You owe to the proprietor of a house a sum of money, which you want to send to him with your servant. The servant does not know the house, hence you show it to him from a distance from your own verandah. You tell him, "See, there is that crow sitting on the top of the parapet wall of that house, there is the victoria standing before the gate and there are a woman and a man talking with each other just near the gate. You now understand which house I mean. Ramachandra, take this Rs. 25 and give it to the owner of that house." By the time poor Ramachandra goes there, the crow, the victoria, the man and the woman, all have gone away. All the signs designating and distinguishing that house from the rest have disappeared; but still the house is there. He knows the house and gives the money to the owner. That is not the लक्षण but the उपलक्षण of the house; लक्षण is the definition, उपलक्षण is the mere description or denotation. उपलक्षण may be true at the time of the description but may fail at the time when a real question of understanding the thing arises. I say these are उपाधि and not even उपलक्षण, to speak in the right sense of the term. A boy who does not know the moon may be shown the same by asking him to look at it between, say, the two branches of a tree, at a particular place, in a particular part of the sky; the boy may see the moon by this process and yet on another day may correctly know the moon even though it is in another part of the sky. The description that we gave of the moon was not the स्वभाव or its nature, hence it fails as a definition. It is not that which seems true for the time being that helps to arrive at the proper definition of a particular thing. The real लक्षण can only be the definition of a thing.

Shastra tells us आनन्द लक्षण आत्मा. आनन्द is our nature and not दुःख. शैत्यं हि यत्सा प्रकृतिर्जलस्य: what is called cold is the

nature of water. You may heat water by means of fire and then the water becomes hot; but the heat is momentary, lasting only for some time. There is a tank at Viramgaum, the water of which is hot and one who goes to it and learns that the water is hot asks the question why the water is hot. None would ask this question if heat is the natural quality of water. Heat over water is merely due to coercion or superimposed उपाधि. At Viramgaum the tank contains hot water as the bed underneath is full of sulphur and sulphuric substances. Even in Thermos hot water slowly becomes cold. Why this? The answer is simple, because heat is not natural to water. It is a foreign invader. The external or the superimposed cause is bound to diminish and so it diminishes. Take the example of copper. It has a dirty greenish hue. You may apply tartaric acid to it or turmeric or lemon juices. It will glitter, glitter like a shining metal; but after a time its own dirty greenish natural hue returns. For the fading of its lustre there is no effort required; for making it glitter there is an amount of effort called for. So what is लक्षण needs no cause and what is उपलक्षण needs a cause. When a man is living, you never ask the question why he is living, but when he is dead, you ask why he is dead. When a man loses his wife, house, money, etc., he weeps. Why does he weep? His weeping, his sorrow, needs a cause. None asks why you are weeping. The sorrow which we feel needs a cause and therefore must slowly diminish. Sorrow goes on diminishing however great it may be. Your wife may be extremely dear to you on account of her numerous attainments and her winning and captivating qualities, still the sorrow that you feel at her loss is bound to diminish and does slowly and gradually vanish, so much so that sooner or later you begin to find joy somewhere in some other quarters, in

some other things or subjects. Joy ultimately returns. Sorrow goes and joy takes its place. Therefore sorrow is unnatural and joy is natural. Sorrow is only an उपलक्षण of our Atma while joy or आनन्द is the लक्षण. When you get a disease it needs explanation, but your good health needs no explanation. You want perfect health and when you are even a little indisposed you begin with all the care and the aid at your command to drive away this foreigner from your body and, if that does not suffice, you immediately call a doctor to drive away your disease. Why all this? Because your joy does not admit of even 1% of misery. You do not want any alloy, say 99% of joy and 1% misery or sorrow. You want 100% perfect joy, perfect health. There may be some pain in your finger, not in your whole hand, not in the palm of your hand, but only in the nail of one finger. You do not laugh 99% and weep only 1%. Why cannot you do that? Even 1% of misery, why, even an infinitesimal fraction say .0001, is intolerable and spoils all your joy. So long as the pain is there, may it be as small as it can be, your joy is robbed. The smallest pain, and you are discontented.

We have so far seen that all our aspirations tend to the love of our life, to the love of knowledge and to the love of joy, and all our attempts are directed to the realisation of these viz. to live, to know and to enjoy.... सत् चित् आनन्द. सच्चिदानन्दस्वरूपः आत्मा.

If a mother tells a child to do a certain thing the child does it, only if it likes; else it does not. He does not like obedience. He does not want any control. Everybody aspires for liberty, so much so that nobody is willing to have implicit faith in the commandments of the religion. None wants any check or ties which may hinder him. Why is this? Liberty and unrestrained condition of life is the goal of every soul. There is no other solution for the ex-

planation of this hankering after freedom. None is satisfied with his environments. Every soul, every *Jivatma*, is craving for freedom and more power and then absolute freedom. So this is the fourth लक्षण of our आत्मा.

Lastly a man is not satisfied even with freedom but he wants to usurp all the powers of control over everybody. I am not satisfied with myself becoming free, but I want full control over you all. None would mind if you get freedom, but after getting freedom you want to lord over me and everybody else; not satisfied with a small amount of power, you want unlimited absolute, unchecked, everlasting and far-reaching power. You know the example of Alexander the Great. He actually wept as there was nothing left for him to conquer, any more kingdom. He wanted yet more victory. Everybody's attempt is to become in fact ईश्वर Himself, Omnipotent, Omnipresent, Omniscient and Omni-everything. नरो नारायणो बुभूषति. नर wants to become नारायण Himself.

We thus see that our Individual Soul has these five natures. All our aspirations in life can be summed up in five or one more of these five.

XIV

SANKARA VEDANTA

We have been told that Sankara's *Vedanta* represents a school of thought which does not agree with our own experience. That is the first objection many people take. And with regard to the character of the individual soul, they say that the features and properties of the individual soul, as depicted in *Vedanta*, do not agree with our own experience. Well, if this were true, it would be a paramount consideration for me, and it would mean my rejec-

tion of Sankara's doctrine. But as a matter of fact, that is not the case. Superficial thinking, want of deep thinking, has been responsible for the fact that the Advaita system, the system of absolute monism, as inculcated by Lord Sankara as the right interpretation of the *Vedas*, has not been properly understood and all the trouble has arisen because of that. Let me take a simple example. We see in Advaita Vedanta that *Atma*, the individual soul, is *sat-chidananda swarupa*, *sat swarupa*, *chit swarupa* and *ananda swarupa*. And these words have been carefully defined. In our system we have got this method by which we define each particular object or item correctly, so that there will be no misunderstanding of the meaning.

The texts tell us of *ananda swarupa*. The *Atma*, the individual soul, is of the nature of joy. Not essentially joy or a large percentage of joy, but absolute joy, without the least admixture of any kind of unhappiness. That is *ananda swarupa*. Not enjoyer of happiness, but Happiness itself. For example, as we have in St. John's gospel, with regard to God, "God is love." Not God loves, or should be loved, but God is love. Similarly we are told here, *sat swarupa* is continual existence. That is to say, past, present, and future have no meaning, have no difference at all with regard to the *Atma* which is eternally existing—what was, is and will ever be. And then, *chit swarupa*, that is, absolute illumination, *jnana*. And thirdly we have *ananda*, that is, absolute joy.

Now, this third statement would seem to go, on the superficial look, against our own actual experience. In actual experience we are going through so many sorrows and sufferings all the time. And what little of happiness we get is only a small percentage out of all our experiences. Therefore, people say in general that *Paramatma*, that is, God, is *ananda swarupa*, is endless, ineffable, immeasurable,

unapproachable joy, but the *Jivatma*, the individual soul within each particular body, is not *ananda swarupa*. It is *duhkha swarupa*, *duhkha maya*. It is not absolute joy, but greater percentage of unhappiness than joy that we have in our actual experience. How can these two be reconciled? This question comes up. And, as I was mentioning earlier, our not clarifying our words, defining them properly, is the cause of the trouble.

When we speak of *ananda swarupa*, the inherent property, the natural, inevitable, unchangeable inside of the quality which we associate with a thing, we should make our definition clear. The definition is made clear by taking the example, for instance, of a quantity of hot water. The question is asked, "Which is the natural property of water, heat or cold?" The texts tell us that not heat, but cold is the natural property of water. How do you say that? We have in life the experience of hot water as well as cold water, and both these qualities are associated with water, and therefore, we may say, both properties are properties of water. Occasionally, this comes to the surface as experience and occasionally that comes as an experience, but both are equally properties of water. That would be the ordinary, normal, superficial objection to it. But, if you go a little deeper down into the question as to what we mean by properties, the thing is cleared up at once. What do we mean by properties? With regard to properties of solids, liquids, and gases, in physics and chemistry, properties of colour, taste, this and that, all are mentioned. And finally you are told, such and such are the properties of such and such a chemical substance. Well, let us take the case of water and consider it carefully. If a person comes across some springs where the water is hot, the first time he has experience of it he asks the question, "Why is this water hot?" That very question, "Why," shows that

water has not got the normal property of heat, and that requires an explanation. And the explanation is always forthcoming. The sun's rays, fire underneath, sulphur springs and so on may be the reason why the water is hot. And secondly, there is another part also to be considered, and that is, if you keep a quantity of highly boiled water, carefully trying to preserve the warmth by Thermos flasks and so on, you find that gradually the heat goes on decreasing until at last it goes out altogether. So heat is what we should not call a property of water. It comes from an external cause. And, for going away, it does not need an external cause. The mere efflux of time is sufficient to throw out the outsider that has come in.

Similarly, with regard to various other things in life. For example, take the various sorts of imitation gold that are there. You make the gold, the seeming gold, shine like burnished gold, and keep it carefully protected from the dust and dirt; yet it naturally reverts to its original dirty colour. Why? Because that burnished lustre that you saw was not its own property, it was something which came from outside owing to external causes of the moment.

Now, this distinction between what is a real property and what is merely a passing feature, a feature caused by something temporary from outside, and bound to go of itself in due course, must be carefully studied before we can arrive at a right conclusion.

Now take the case of fire and of heat. If the heat has gone on diminishing and diminishing until at last it has gone out altogether, you say the fire has gone out. You don't say the heat has gone out, but the fire still remains. But, with regard to the water, that was different. When the heat went out, you did not say the water had gone out, you said the heat had gone out. You are distinguish-

ing between the passing feature, heat, and the actual substance, namely water. The two are different. Similarly, here, if we take up this method of judging things, I think it will be quite sufficient for us to answer most of the problems relating to *Advaita*, that is, monism and self-realization.

What we find everywhere is that, just as in the case of the heat of the hot water, the question arises, "Why is this water hot?" And there is always an answer. Similarly here with regard to sorrow, the question always arises in the same way. We see a person coming across in front of us weeping. Well, we ask him why, what is the matter. If it were his normal property, internal property—what we call *lakshana* in Sanskrit—then the question would not arise at all. There would be no surprise and no question would be asked. But the question is actually asked, "Why are you crying?" And there always is an answer: headache, toothache, "somebody hit me," "I lost money," some person died, all these possibilities are there. Something happened on account of which the sorrow began. That is all. That is not the normal condition. And here too, the second part applies equally. The sorrow may have been caused by something tremendous, a blow, a shock, which you thought you would be incapable of enduring, and yet, what you find is that on the second day, the agony, the torture, the sorrow is not so keen as it was on the first day. Like the heat of the hot water, the sorrow goes on diminishing and diminishing until at last the time comes when you have entirely forgotten the person for whom you mourned, and mourned so bitterly. That means again that sorrow is not an inherent property of the individual. It comes through external causes of the moment and it departs by mere efflux of time.

With regard to immortality also, the same principle

applies. We see in the newspapers or hear from somebody the news about some person's death. And the question immediately rises to our lips, "Why, what happened?" The very question "Why" shows that death needs an explanation. There is an explanation always. It may be cholera, it may be plague, it may be a motor car accident, it may be a cobra bite, it may be anything in the world, but there is something. Death is caused by something. And when the doctors are unable to diagnose the disease exactly, then, they tell you, "He must have had heart disease". Why that "must", if death is normal? The "must" shows that without cause, death does not happen. There is a cause, and with regard to a person who is healthy and strong, you say, "He died suddenly and no explanation is forthcoming, perhaps he was poisoned." Well, there is examination of the body, post-mortem, and even then, no definite conclusion is available, still, the doctor does not say, "He died because it was natural to die." Death needs a cause. The cause may be visible or invisible, may be traceable or not, but, it is always there, showing thereby that death comes from external causes. This kind of argumentation is of a very simple type which you need not refer to any author for deciding. You need not go to any greatly evolved saintly soul. Your own experience of the small things within your knowledge will be quite sufficient to show to you that this principle can be applied infinitely and indefinitely. We arrive at the same conclusion. Thing after thing is taken up in *Vedanta* from the standpoint of *Yukti* as it is called.

What is *Yukti*? *Yukti* is reasoning. Whatever is there which is given to us from the *Shastras*, from the scriptures, that is there given to us for our benefit by those who have gone through these experiences and want us to benefit by their experiences. They have left records in the

shape of the scriptures, in the shape of oral teachings and so on. And we try to benefit by them. But the mere fact that someone has left something on record or has given us some oral teaching does not prove the correctness of the view. The correctness has to be tested on its own independent merits. And from this standpoint we discuss all questions.

Now with this, let us take up Sankara's doctrine with regard to the world. It is very often ridiculed by critics who do not understand what Sankara's teaching was with regard to the illusory character of the world. *Advaita* literature has it, *Brahma satyam jagat mithya*. *Mithya* is always translated "illusory", "false" and so on. The world is false. The world is illusory. And therefore, we are told that Sankara's philosophy involves a negation of the existence of the world in any way whatsoever. We have to go into a very detailed study of this subject for grasping the main points correctly. What is the correct interpretation of the word *mithya*?

We have, not two categories, true and false, *satya* and *asatya*, but three categories taken into account, in *Vedanta*. Very few people take this into the reckoning, and the trouble is caused in that way. *Satya* is "that which is always existent, that which is eternal, that which never changes, never ceases to exist." That is called *Sat*. Then, there is the other one which is call *Asat*, or *Asatya*. *Asat* or *asatya* is that which never comes into the experience at all. What is called falsehood in ordinary English is what is meant by *asat*. And, there is a third category which people have not taken into account. It can be described neither as *satya* nor as *asatya*. It is *mithya*. *Mithya* is that which has no independent eternal existence of its own, but at the same time is matter within our experiential knowledge. We experience it. We feel it. We see it.

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We sense it in other ways. And therefore, we cannot say a person who sees the world is telling you a lie. For the first time when a child goes to see a mirror and sees his own reflection in it, he seems to find another child inside. He expresses that idea by looks or sounds. Will you say the boy is telling a falsehood? Even after seeing that the boy that he saw was not actually in the space behind the mirror he comes back to look into the mirror. Will we say that the statement of seeing a child is false? For that is doing injustice to the child who reports that he has seen something. At the same time, has the image in the mirror any independent existence of its own? No. Apart from the object of which the image is the reflection, it has no independent existence of its own. That which cannot be held as absolutely true, eternally existing, is not *satya*. At the same time it is a matter within our actual experience. So we say, it is not *asatya*. The image has the qualities of both *satya* and *asatya* and therefore we call it *mithya*. If two things are so related to each other that the existence of the one depends upon the existence of the other, and not *vice versa*, that with an independent existence of its own is called real and the other is called unreal, according to the science of geometrical optics. Not real and false, but real and unreal. False is different from unreal. When you report to have seen something which you have not experienced, that is telling a lie, that is falsehood. But when you are reporting what you actually felt, not departing from it in any way whatsoever, you are not telling a lie. So, there are these three categories, real, unreal, and false. And *mithya* corresponds to unreal.

Now with regard to the phenomenal world, we see that it is not eternally in existence. Things come up and go away. They are not *satya*. And yet, so long as they are, we see them. We actually experience them. So we cannot

say that they are *asatya*. Neither *satya* nor *asatya*, but in between, the middle category, that is *mithya*.

Well, if the word *mithya* is understood in this way, there is no great difficulty in understanding Sankara's *mithyavada*. Even if we look at it from the standpoint of physical science and chemistry, we can come to the same conclusion. Nothing which was not in existence comes into existence, and nothing which is in existence goes out of existence. In the second chapter of the *Gita* we have Lord Sri Krishna saying to Arjuna नासतो विद्यते भावो नाभावो विद्यते सतः । “That which is not in existence cannot come into existence; that which is in existence cannot go out of existence.” Then what happens? Change of place, change of shape, change of name, change of functions, change of combinations, all sorts of changes are there; but no trans-modification from existent to non-existent and non-existent to existent.

Let us for example take the case of the wooden chair. We say the carpenter made the chair. What did he make? Did he create anything which was not in existence before? He took the God-made wood, brought it into a different position, put it in a different shape, and gave it a different name. Stool and table and desk and cot and all these are things not newly created in the sense that they were brought into existence by him without having had existence before. Again, when you say you will burn a thing out, what can you possibly do when you burn it out? You have not brought into non-existence what was existing. Instead of being in the shape of wood, it is now in the shape of ashes and charcoal. Combinations change. Positions change. Shapes change. Names change, नामरूपविकारम् That is all that happens.

In chemistry, you have zinc and sulphuric acid giving zinc sulphate and hydrogen. What has happened? Only a

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transposition of the combinations; nothing brought into existence, nothing done out of existence. This is what we mean when we talk, in physics and chemistry, about the uncreatability of matter, the indestructibility of matter, the conservation of energy and so on. These ideas which we think of as the regulations in physics and chemistry and other sciences, these are the very things taught in the *Gita*. "That which is not, cannot come into existence. That which is, cannot go out of existence."

Nasha, death or destruction, is going out of, not existence but only sight; नाश अदर्शने. What was in front of us has gone behind us. What was above has gone below. What was outside has gone inside. And that is called *nasha*, that is destruction. That is all that takes place. Nothing else takes place. That is what we have in the teaching of the *Gita*, in the teaching of the *Upanishads*, and in Bhagavan Sankara's own rendering of it. All that he did was to make the right meaning clear, because, owing to superficial thinking, lots of people have misinterpreted the texts with consequences injurious to the people.

The question is often asked as to how Sankara, regarding the world as an illusion, as an optical illusion, could consistently have carried on such tremendous activities during his lifetime? Travelling from place to place, he established *maths* and temples, wrote hundreds of volumes, and went on propagating the doctrine of Advaita, monism, in the world. How did he do it? The Advaita system of Vedanta does not condemn action at all. Even when we say something is illusory, that illusion too has some principle while it is working. When we deal with lunatics, absolutely mad people, we say psychological examination will show what the real root of the trouble is. At present, we are not able to diagnose the nature of the trouble that has brought about this kind of affliction.

But, at the same time, we say, "There is a method behind the madness." And that method has to be discovered. Even then there is madness, and it is illusion, it is hallucination. With regard to *jagan mithya*, it is not absolute illusion or hallucination in that sense. In the dream state we see lots of things which we afterwards acknowledge were merely illusory. The waking state is no more vivid than the dreaming state. The things that we see in the dream are as vivid as those we see in the waking state. And in *Mandukya Karika*, in the very first *sloka*, the very first verse, starting on this subject, we are told of a person who goes to sleep in a small room where he has not sufficient space for stretching himself comfortably. He begins to dream. And straightaway in the dream, he sees a procession of ten thousand elephants. Where did he see the elephants? In that small room which could not accommodate him? Where does he actually see? He sees with eyes closed. He himself says, "I slept with eyes closed." And the onlookers also say, "He slept with eyes closed." And yet, he saw. So, where did he see the ten thousand elephants? Between the eyes and the eyelids. And is that sufficient space for ten thousand elephants? After coming into the waking state, you say, "I dreamt the dream." The validity of the experience is no proof of its correctness, of its truth. So, with regard to the waking world also. The things that we see—we can merely say we seem to see them.

There is another point which I would like to emphasise for the correct philosophical standpoint. We generally make use of predicates and active voice and passive voice according to grammar. But the usage has come by mere custom, by mere thoughtless custom. And, the sentences that we use in such connections, in such context, are incorrect, from the standpoint of real philoso-

phical thinking. For example, when we say, "I see", "I" is the subject and "see" is the predicate. What is the action? Is there any positive action like "seeing?" Well, people will generally say, "I see." The sentence may be given for grammatical exercise. "I" is the subject of the sentence. "See" is the predicate. And the object is such and such thing. Similarly, "I hear." What is it that I hear? All that can be said is, "The sound comes into the ear." I cannot say, "I hear." There is no such action as hearing, no such action as seeing. If the obstacle to vision is removed, then automatically, the seeing begins. And who is the seer? No one can say. Because, there is no action which I have, as an active agent or subject of the predicate, actually performed. And in language, we use the passive voice also sometimes, and the passive voice is very often ridiculous. For purposes of gymnastics, grammatical exercise, converting from active to passive voice, and passive to active voice, we have given these examples. But nobody actually makes use of them because they are too ridiculous. For example, suppose I say, "I drank a cup of milk this morning." Now, render it into the passive voice. The grammatical textbook gives it. And I say, "A glass of milk was drunk by me this morning." Nobody ever dreams of saying that. It is too ridiculous. "I have had a cup of milk; a cup of milk has been had by me." Nobody dreams of saying that. That is clearly ridiculous. But even with regard to the ordinary things that we do say in our common language, in accordance with grammar, and without feeling any kind of oddity or absurdity about it, even there, there are lots of things which we take for granted because it has become the custom. And in the custom, we have not used our brains to see how far the custom interprets the correct, philosophical action, quality, and so forth.

Take the example of the verb, "see." Actually, there is no such action as "seeing." "Being seen," even that is not there, because the active proposition is not there. All that can be said is, "something has come into view." I am not the actor. I am not the active performer of any deed. How can I say, "I see," "I hear," "I smell," "I taste," etc.? The sound comes into the ear, and I claim the credit for having heard something. What have I done? If there is anything preventing my hearing, if there is cotton wool placed in the ear, and I remove it, even then, I am not doing an active action of "hearing." All that I am doing is, I have removed the obstruction in the way of the sound coming into the ear.

When a person says, "I have got fever," does he mean that he went out of his way to get the fever? Still worse, "I have caught cold." That is an ordinary expression that we use in English. "I have caught cold," as if the cold was running away, refusing to come in and I pursued it, overtook it, and caught firm hold of it! Lots and lots of words are used in this way automatically, without careful thinking, analysis of the actual process involved. In most of these cases you will find that the whole thing is of this type, actions for which we take credit and in which we have actually done nothing. And the most that can be claimed is that we have removed obstacles. That is a positive action. We remove the obstacles.

If there is cloud which veils the sun from our vision, the passing away of the cloud reveals the sun to us. There is nothing which we do as active performers of an action. Similarly with regard to various things. We judge by superficial, external appearances and become blunderers. But, if, with our own experience, we will look into these things carefully, there will be no difficulty at all. I give the example very often of the way

in which we use the first person plural. The first person plural is "We". But what is "we"? "We" is the plural of "I". No, that is wrong. What is a plural? Plural is the singular taken more than once, twice, thrice, and so on. A box plus another box will make two boxes. Similarly, with regard to all the things there. With regard to the third person, "he, she, it" are pronouns. We have "he", and "he" together making "they". "She" and "she", "it" and "it", "he" and "she". Well, the plural "they" is all right. And similarly with regard to the second person, "you". But with regard to the first person plural, "we" is a false plural. When I say, "Let us go, what does "us" refer to? "I" and "I"? Never. "Us" stands for "I" plus "You", "I" plus "he", "I" plus "she, "I" and "it". "He, she, it" in plural can become "they" independently, because, after using the word "he" you can use the word "he" again. After using the word "you", you can use the word "you" again. "You should go; you should also go; you shall also go." But after "I shall go tomorrow," there is no other "I" left at all. There is no "I" plus "I". "I" plus "he", "I" plus "she", "I" plus "you" will make "we". "We" is not really a plural at all.

So far as Advaita philosophy is concerned, from various standpoints that I have studied the philosophy, from the standpoint of other religions, from the standpoint of science, physics, chemistry, and so forth, I believe that it is one which fits in with the facts. With regard to religion, with regard to other religions, we find Christ himself saying, "I and my Father are one." And again, you have a passage in which Christ says to those who express surprise when he calls himself the Son of God, "Are you offended because I have called myself the Son of God? Have not your forefathers said unto you, 'Ye are gods'?"

And in St. John's gospel, in the very first chapter of the very first book, we have the exact parallel, or practically the translation, of what we have in our scriptures as *Para Brahma*, *Nada Brahma*, *Shabda Brahma*, and so on. "In the beginning there was the Word, the Word was with God, and the Word was God." *Logos* of the Greeks, that we call *Shabda Brahma* or *Nada Brahma* here.

In the very first verse of the very first book, Genesis, the *Bible* describes the creation of the world: "In the beginning, God created the heaven and the earth." The world, according to the physical theory already explained, namely, uncreatability and indestructibility of matter, can only be a continuous change of place, shape, combination, name and so on. There can be nothing new brought into existence, and nothing can go out of existence. So that is from one standpoint. From the standpoint of the *Bible*, "In the beginning, God created the heaven and the earth." That is all right. He was the Creator. But what was the material out of which He created the world?

Now, a potter has the clay with which he makes the pot. A goldsmith has the gold with which he makes the golden ornament, bangle, necklace, and so forth. We have got all these. But at the time of creation, as presented in the *Bible*, "In the beginning, God created the heaven and the earth," the world did not exist. Well, what was the material like the clay of the potter and the gold for the goldsmith—what was the material out of which God created the whole heaven and earth? The only answer can be that He created it out of the only existing material, namely, Himself. He was not merely the Creator of the universe, but He was himself the Substance, the Subject Matter, the Material, of which the universe was made. Take the example of a tree that grows from the earth. It can only be a thing which has been contributed to by the

various factors necessary, the seed, the manure, the soil, the timely rains, and so on. And you have got only the result of these things coming up, nothing more. Nothing new is created, in the sense of being brought into existence. And all that we mean by *Advaita* is the recognition of this fact, that God is not many.

We recognize one God behind a multiplicity of gods, "one God pervading and permeating the whole universe." The many gods are not a multiplicity, but an infinity of manifestations. And the manifestations are different. And these manifestations have different functions, different qualities, size, shape, and so on, as the various parts of a tree. There are differences in position, in size, shape, colour, function, therapeutical qualities, and so on. But that does not mean that they are all separate. There is an underlying unity among all these things, that they are limbs of the same tree. This idea can be expanded logically so as to cover not merely our own family, our society, our community, our country, our nation, and so on, but the whole universe. The universe is so-called because it is *uni*, that is only one. That is Advaita. That is the monotheism that we have, the monism that we have. And if we achieve this knowledge, it has its own reflection upon the political, social, and other public fields also. The question of peace and war that agitates peoples' minds everywhere, causing tremendous apprehension as regards the future, not of this or that nation, but of the whole human race itself, with all its culture, civilization, can be easily solved if this idea of the oneness and the solidarity of the whole universe behind the *Paramatma*, the universal all-pervading Divinity, is recognized.

Jnana is permanently associated with the soul, and not separate, as we are likely to doubt from the example of sleep. In sleep, we forget everything and then a doubt

will arise, that the knowledge which we had in the waking state had all gone away, disappeared as it were in the sleeping or the dreaming state and hence *Jnana* is not of the nature of the soul, not permanently associated with the soul, but is rather of the nature of a temporary association or only of a casual friendship.

In sleep, the knowledge is in the subdued condition. It does not disappear, nor is it separated from the soul. It is in the soul, a part and parcel of the soul. To understand this clearly, let us take the ordinary example of a man who is under the influence of sleep. As long as he has not gone completely under its control, he can hear words or feel touch, lift up one hand and take it to another side, move his body from one side to another and so forth, but as soon as he goes into its influence completely, when the man is in profound sleep, he loses all the powers of his *indriyas*. They all disappear by slow degrees, become submerged into the respective *indriyas*. They lie there in a dormant state and, as soon as the man wakes up, these powers also wake up with him. While the man is sometimes in a dreaming state, these powers also are sometimes working. Even when you are sound asleep, you are in your sub-conscious state. A mosquito sits on some part of your body; it bites; bites hard enough; and then the hand does its work. It goes with all the force at its command to that part of the body; it strikes. The sleeping man is not conscious of what injury the mosquito had done him, nor what his hand had done to the mosquito, and in the morning when he wakes up and sees the swollen part on the skin he understands that the power in his hand was working in the sub-conscious state, though the knowledge of the whole incident never reached the brain. The hand, being only the part of the *Sthula sarira* was united with the power which was part of the *sukshma sarira*

and both had to work together in obedience to the orders of their master, the brain. But while all this was taking place where was the knowledge of all this incident? The answer of *Vedanta* is that knowledge remains subdued in a sleeping state, lies underneath the surface, remains *anubhuta* or submerged.

The sun is millions of miles away from us. It possesses illimitable power of light and heat and still if it is desired to find out the nature of the ray, the scientist can do it in his laboratory by taking the rays of the sun that come through the window of the laboratory room and fall on his table. He can make any experiments with those rays and find out the nature of the sun, the composition of the matter, and the power which it consists of. In the same way our philosophers in those ancient days found out that, God being illimitable and unknowable, if we have to know Him, the only possible way is searching Him within us and not outside us: यत्पिडे तद्ब्रह्मणि: That which is in the Individual Soul is bound to be in God, the infinite and the boundless. If the boundless one, the infinite and the illimitable one, is to be found out, if the nature of it is to be fathomed, let us search Him out or find His nature from examining the Individual Soul by means of experiments in the form of our own actual experience. And this search, this work of the scientist or the philosopher, is by no means easy. The Individual Soul is the Infinite, Illimitable, Boundless Soul, but circumscribed or imprisoned as it were, or bound, chained or limited by the *Upadhis*, the body senses, the mind and the intellect. These *Upadhis* or limitations are hindrances and obstacles to those who do not care to try to know Him, but they have served our ancient thinkers as effective means to find Him out. To them the limitations were not hindrances and obstacles but were just like the windows of the

house, the means to approach the rays of the sun directly. As the scientist comes in direct contact with the rays of the sun and finds out the nature of the sun, even so, by means of the body senses, the mind and the intellect, the philosopher comes in direct contact with the Individual Soul, the *Jivatma* to make his experiments on it in order to find out the true nature of the boundless *Paramatma*.

जीव ब्रह्मैव केवलम्. Even one drop of water has all the properties of all the water in the world; why should *Jivatma* not possess all the properties which *Brahman* or *Paramatma* possesses? ब्रह्मसत्यम् is a positive proposition. The same is said in a negative form as जगन्मिथ्या. *Mithya* does not mean 'false'. It means 'non-existent.' This will be better understood if we look to the *gunas* शब्द, स्पर्श रूप, रस, गंध. These five qualities belong to the five great elements or the पञ्चमहाभूत. तस्मादाकाश उत्पन्नः शब्द तन्मात्ररूपकः। भवेत् स्पर्शात्मको वायुस्तेजो रूपात्मकं पुनः। जलं रसात्मकं पश्चात् ततो गन्धात्मिका धरा। The five *tanmatras* or subtle elements or the senses, hearing, touch, sight, taste and smell are born of the five great elements *akash*, *vayu*, *tej*, *jala* and *prithvi*. Let us see how this world has been created and thereafter try to understand the problem as enunciated in जगन्मिथ्या.

There were none of these qualities when all things existed in *Brahman*. The five prime elements are the products of *Brahman*. We know of the indestructibility of matter. If there is dirt on your hand giving foul smell, you wash the hand with water and the smell disappears; earth is born of water and goes back into it. So पृथ्वी is मिथ्या and जल is सत्यम्. ब्रह्म सत्यम् जगन्मिथ्या is to be understood in the same light. The first is a positive problem, the second is a negative problem. Similarly, जलं मिथ्या, तेजो मिथ्या,

वायुर्मिथ्या, आकाशो मिथ्या, and, in this way, ब्रह्मसत्यम् is established. Now it is very easy for you to understand *Nirguna* which is unmanifested, while *Saguna* is manifested. You all know water has no shape, it takes the shape of the vessel in which it is placed as it has no form of its own. Similarly *Nirguna* takes the form of *Saguna* in which it is placed and nothing else. *Nirguna* is not different from *Saguna*. This theory is applicable everywhere.

सुवर्णाज्जातोऽलंकारः सुवर्णमेव ब्रह्माज्जातं ब्रह्म एव निश्चितम्.

‘Whatever is created of gold is gold and whatever is created of *Brahman* is *Brahman*.’

Let us take an example from Geometrical Optics, which is a daily experience with everybody. You see your image in a mirror. Is it *satya* or *mithya*? Your image in the mirror has no real independent existence. Go behind the mirror and the image in it vanishes and then you can realise that it was an illusion. Hence in that sense, inasmuch as it has no real independent or separate existence it is *mithya*; but really is it *mithya* in the sense that it is non-existent at all? You see it with your own eyes and you give your own experience. So you cannot say that the image is *asatya*. A Geometrical Optician says it is an illusion, therefore it is false; we say it is neither true nor false but only unreal. It has no independent existence. The object exists independently but not the image. It has to depend for its existence on the object and hence it is unreal. That on which it depends is real. The object is real, the image unreal. Nothing in this world exists independently of God, येन जातानि जीवन्ति. Therefore we say God is real and the other objects which depend on Him for their existence are unreal. A tree is born of earth, is supported by the earth and merges in the earth and in this sense the tree is *mithya* and the earth is *satya*. That which is neither true nor false is *mithya*, unreal.

Jivatma is of the nature of *Paramatma*. Let us critically examine this statement with reference to or in the light of the above discussions. What are the functions of *Paramatma* or *Iswara*? *Iswara* sustains all the creatures and is their support. Take the example of an electric bulb. Is it not of the same nature as the Infinite power of electricity? The only difference is that the bulb is circumscribed by certain *upadhis* or limitations; as the nature of the bulb, so its power of reflection; ground glass throws one kind of light, coloured glass throws another kind of light; again the smallness or bigness of the bulb is responsible for the degree of the transmission of the light. The power of electricity is the same in all kinds of bulbs. Just as in the case of bulbs there is a difference in the light thrown out by them, so also we find differences about *Jivatma* in its representation of *Paramatma*.

XV

CONCLUSION

In the *Indian Imperial Gazetteer* published by the Government of India, in the fourth volume you will find the history of medicine given. There you are told that all the branches of medicine came into western Europe from the books of Latin writers; those texts having been translated, they not only bear evidence of, but contain quotations from, ancient writings in Greek. Those Greek books having been similarly translated, contain quotations justifying their propositions, from ancient Arabic works, particularly the works of that great Arabian physician Alrashid who died in 932 A.D. His works which were recently translated were found to contain quotations from Charaka and Susruta of India. Speaking on this matter,

the general editor of the *Gazetteer* says: "It seems as if there was a conspiracy of God Himself to start all the medical sciences from India and send them over into the west". I would only wish to amend his statement by saying "all branches of learning" instead of "all the medical sciences". In the *Bible* we are told that Christ was born at Bethlehem and that 'wise men from the east' came to greet him with their offerings. Investigations based on the ancient books of the Assyrians show that these 'wise men of the east' were Indian astrologers who went to Bethlehem at the time of the birth of Christ. In the Theosophical Society, the watch-word for one theosophist to recognise another theosophist is—I shall not give the word itself, but I shall give the meaning of it—'the man from the east'. All the books of Madame Blavatsky point to India as the source of all occult learning. I am not at present concerned with occult or metaphysical or any other kind of learning; I am now concerned only with learning in religion; and on that point I shall put before you a great proposition which is supported by one of the greatest theologians of Europe, the Rev. Prof. Henry Drummond. He has written a book which he calls *Natural Law in the Spiritual World*. In that book he says that the laws of nature are the same in all planes, the physical, the mental, the psychic etc. Suppose you take in dynamics the law of parallelogram of forces. Newton's first law of motion is that when two forces work at the same time, making an angle between them, the force will be determined by the diagonal of the parallelogram. Similarly, you take the two *karmas*, the good and the bad. If a person does *punya*, he will be entitled to *sukha*; if he does *papa*, he will be entitled only to *duhkha*. Professor Drummond gives instances to show that the laws of nature even in the abstruse things of business apply to the mind, the

character, etc. I now place before you another proposition which is accepted by Professor Drummond and other philosophers and scientists of the world. Our *Sruti* says that the first thing that came from the *Paramatma* was *akasa*, then *vayu*, then *agni*, then *jala* and then *prithvi*. We are told that the source of a thing and the thing into which it finds its way are the same; and this is illustrated by a tree coming out of the earth and perishing into it. Working on this basis, the scientists tell you that by finding out what a thing finally goes into, you can say where that thing came from. A simple instance is: if your hand or foot is dirtied by mud, and you want to remove it, you use water; this shows that water is the thing from which the dirt should have come into existence. Similarly, it is the fire that removes water and is therefore the thing from which water came into existence; again, fire cannot exist if there is no pure air, and where it does not burn, you have to blow air. So, air must be the birth-place of fire. It also puts out the fire when there is a terrific gale. Similarly with regard to air. So, this universe starting with the *Paramatma* as the highest of all, comes downward with the *akasha* below, then *vayu*, then *agni*, then *jala* and last *prithvi*. And this is the order in the human body too from the head downwards; you have the *akasha sthana* up to the nostrils, then you have the *vayu sthana* in the neck, then the *agni sthana* in the heart region, then the *jala sthana* in the kidneys, and sole is the *prithvi sthana*. This shows that the microcosm and the macrocosm work on parallel lines. Let us now go one step further and equate the inside with the outside. How shall we do it? As a general rule, knowledge is always conceived as light and ignorance as darkness. Now, what is the law of nature with regard to light? The sun, the moon, Mars, Mercury, Jupiter, Venus, etc., all of them without a single exception rise

in the east and set in the west. If we apply this law of nature to intellectual ignorance or darkness, the light of knowledge, like the sun, the moon, etc., rises in the east, goes to the west and sets there. If it does not set there, it has to come back to the east in order to rise again. So, in Christianity, it went from the east into the western world.

God has entrusted us with a great responsibility. If you take the map of the world and the two hemispheres separately and find out what position India occupies in the eastern hemisphere, you will see that even from the point of view of latitude and longitude India occupies a position corresponding to the heart of the human body. If the natural law as propounded by the Western world, if our own Vedantic law of parallelism between *brahmanda* and *pindanda* is true, it means that India holds the same position in the world as the heart does in the body. In shape also both India and the heart are pear-like. The function of the heart is to pour healthy blood into the various parts of the body, to keep them alive; and, when, by contact with other parts of the body, the blood comes back to the heart in all its impurity, to purify it and pour it back again into the other parts. On this analogy, India's function is to create and manufacture right knowledge, pour it forth into the various parts of the universe; and, when, by contact with those other parts, the knowledge becomes impure and comes back to India in the shape of another social system or another intellectual system, not to accept it as right knowledge but to purify it and send it back to the other parts. If we fail in this duty, it means that we do not realise the responsibility placed upon us as children born of Mother India. When the heart fails to perform its function, the whole body dies; so also if we fail to circulate right knowledge throughout the world,

we not only commit suicide but we kill the rest of the world too.

India, on the material side, was prosperous in the past. But Bhagavan Manu prided himself not upon this earthly prosperity but upon the loftier plane of learning and knowledge. He said: "Men all over the world shall learn their duties, what is good and what is bad for them, from the Indian teacher". Let us realise this great and sacred responsibility resting upon our shoulders. Let us so act that we shall, performing our duty properly, be true sons and daughters of India, helping India onward and therefore helping the other parts of the world to progress, to flourish and to be happy. The fate of the whole universe is in the hands of us Indians. If we are true to our *dharma*, if we are true to the genius and the culture of India, then we shall certainly be fulfilling the greatest, the loftiest and the noblest purpose imaginable, saving ourselves and saving the whole world. What purpose can be nobler or loftier than this?

The laws of nature have been revealed to us in *Sanatana Dharma*. Follow them and do not be anxious. With Truth on our side, with the greatest knowledge supporting us, what need we fear and be anxious about? Like Arjuna who placed the reins of his chariot in the hands of his charioteer, Bhagavan Sri Krishna, let us give the reins of our lives over into the hands of God and follow the laws of nature as revealed in the pages of our scriptures and confirmed by modern science. This is the path to our national greatness, to the greatness of the whole world. This is the only path by which we can ever hope to raise ourselves to that pinnacle of glory which India used to occupy in times of yore.

APPENDIX

Discussion on "World Peace" between Dr. Arnold Toynbee and His Holiness at Washington and Lee University, March 26, 1958.

Dr. Toynbee: Your Holiness, Dr. Hayner, ladies and gentlemen, as we were listening to His Holiness, a number of questions would have been rising in our minds. Certainly, they have been rising in mine. And I am going to put forward some of the things that have been in my mind. They are not controversial questions, because there is nothing in what His Holiness has said that I disagree with. What I want to try and do now is to get further light on what is in His Holiness' mind and what is in my own mind with regard to some of the points which he has already put before us, especially points at the meeting place between his two themes, the unity of the world religions and world peace.

Now, one of the fundamental points that His Holiness made was that in each of the great religions we are offered the same choice of several authentic approaches, each approach first being suited to some particular type of human nature, some particular kind of human character. The question I want to raise here is, are these different sects, as His Holiness calls them, in each of the religions, or the different religions themselves, agreed with each other on the question of the use of force in the service of religion? I think for instance, in the *Koran*, there is some authority given for the thing called Islamic holy war, the use of military force to further the cause of the Islamic religion. I do not know that in the doctrine of either Judaism or Christianity there is any explicit condemnation of the use of force in the service of religion, but, in the *Old Testament*, there is a good many rather evident precedents which have sometimes been called upon by Christians and Jews to justify use of force as in the Crusades.

But, when you pass from this Western group of religions, Islam, Judaism, and Christianity, closely akin to each other, to the other great group in the world, the Indian group of religions and philosophies, one sees that Buddhism for instance has spread over half the world, perhaps half the human race are in some degree adherents of the Buddha's doctrine and practice today, and

as far as I know, Buddhism has never used war to propagate itself. Of course, there have been states and governments which have been officially Buddhist in religion, and such states have opened up war with each other, for instance, Thailand and Burma, two Buddhist states which have often gone to war with each other. But I do not know of any evidence that the Buddhist religion has ever propagated itself by the use of war.

His Holiness spoke about the possibility that there might be legitimate cases for war and resistance. And he cited the case of the American Revolutionary War. This is a question I would like to raise with him, the official Christian doctrine about so-called just wars. I believe it was an accepted Christian doctrine in the past that cases might arise in which war would be legitimate, where war was proved to be the lesser of two evils, and also where, by going to war, the party that made war could have a reasonable expectation of remedying the alternative evil. I suppose the American Revolutionary War would be admitted without much controversy as being a war of that kind. And I think if today you would put that question to the descendants of the united imperialists of Canada, or myself and people of my generation in Britain, you would not find there was much dispute. All consider that the American Revolutionary War had been a just war and a tradition was set. Then you come to the question later, and think not about the decisions that George Washington and the other founding fathers had to make, but about the decision that Robert E. Lee had to make when he was first offered the command of the Union Army and then the command of the Confederate Army. This question of the just war again arises. Was the Confederacy justified in taking up arms in order to secede? Was the North justified in taking up arms in order to reverse that secession and force the confederate states back into the Union? Here we have the question, was a war just or unjust? Which side was just? Which side was unjust? Though the war was fought seventy or eighty years ago, more than that now, it is still a very living question of controversy, which makes the point that this concept of just war can be open to controversy, though the Revolutionary War as distinct from the war between the States is one of a rather non-controversial kind.

Then another question has come up to my mind. What military risks ought one to expose oneself to for the sake of a good cause? The good cause I am thinking of is the liberation of the East

European countries, at present under Russian domination. We have decided that we will not go to war with Russia in order to try to liberate them. I think that has been said by responsible statesmen on the Western side, and we did not go to war at the time of the repression in Hungary in 1956 for the very good reason that an H-war over that issue would threaten to destroy Russia, but at the same time, it would destroy ourselves and the East European countries, and therefore would not be effective for producing the aim desired—the liberation of those countries, not destruction, or Russia's destruction, or our destruction. But there are possibilities other than war for their liberation, of getting Russia to relax her control. One of those possibilities is disengagement, an idea that has been brought up by the government of Poland, one of these countries at odds with the consent of the Russian Government. Now, disengagement in Europe would undoubtedly mean that the East European countries had a better prospect of liberation than they have now, because if there was disengagement in Europe, they would become of less importance strategically to Russia, and therefore, presumably, she would be more inclined to relax her control over them. So disengagement would be a big step towards their ultimate liberation, I believe. At the same time, military experts on the Western side point out that disengagement might put us at a strategic disadvantage, because obviously, the Russians being human, will not relax their hold on the East European countries unless America withdraws her advance force in Western Europe. If we were in Russia's position, would we forego an advantage? And experts point out that this might leave the West at a relative disadvantage to Russia. How much of a risk ought we to take to help towards their liberation, how much risk at our own expense? We sincerely desire their liberation. Does our sincerity call upon us to take a risk?

Then, finally, let me raise the much bigger question of what is and is not legitimate risk, which is being raised at this moment in my own country, and about which you read in the papers. Should one take the great risk of unilateral disarmament, for the sake of insuring the survival of the human race? It is obvious, I think that if atomic military power were in the hands exclusively of one government or one central power in the world, that would pretty well secure the survival of the human race, because there would be no future atomic war. Now we don't know the fatal effects of an atomic war, but we do know that even at present, it would

probably destroy a third of the human race or even two-thirds, and at the rate at which armaments are progressing, we can foresee a no distant time when it would literally make the whole earth uninhabitable. The survival of the human race is obviously the supreme interest of all human beings, and I cannot think of any more overriding duty than to provide for the survival of the human race, even at what seemed in the past a prohibitive sacrifice. You see the movement of Lord Russell (Bertrand Russel) in Britain, in which he advocates the unilateral disarmament of the West, or anyway, of Britain, at least disarmament in the atomic field. But, even if that led to the domination or perhaps the conquest of the West by Russia, that would be a lesser evil than an atomic war involving the destruction of the human race. It puts quite a new problem, a moral problem as well as a physical problem before us. I am interested to know what His Holiness thinks on this point.

If I were told that the price of my country being occupied by the Russians would be her people, people like myself, who have perhaps said things very obnoxious to the Russian regime, being at best muzzled, and at worst liquidated, but that at that price, I could be sure that everybody's grandchildren would have grandchildren, including the Russians and myself and people in this country and everywhere, I think that would be a very good bargain. This is something that we shall have to weigh and discuss in the coming months and years, with very much heart-searching.

I have one more question. By far the most striking, I would say, marvellous, example of achieving great results by non-violence in our lifetime has of course been Mahatma Gandhi's policy of non-violent non-cooperation with the British government in India, which produced true results. It made it quite impossible for the British to go on ruling there, and it also made it impossible for them to depart with bloodshed, because you cannot fight by force somebody who is abstaining from using force against you. I think all English people, looking back on that episode of Indian and British history, feel that, great as the service was that Gandhi did for his own countrymen, his service to us the British was hardly less, because, whereas we went out of thirteen other colonies with defeat and a good deal of dishonor, we went out of India with the friendship of the Indian people and, I think, with honour. And I think we owe that very largely to Mahatma Gandhi and to the spirit of the Indian people and the spirit of our own people

who were able to settle the final difference between the British and the Indians in a non-violent way. The question I want to raise is whether the forces, which were successful in bringing independence to India, could not be applied outside India and in other cases. Were there special favourable circumstances which gave non-violence this remarkably happy ending in this case, or is non-violence something with universal applicability? If the latter is the case, I think it has a very great bearing on the question of how to secure peace in the atomic age, and on this question I was raising just now, that of the legitimate or necessary risks that we ought to take.

Moderator: Thank you very much, Dr. Toynbee. I think it appropriate to ask His Holiness first the question which I think Dr. Toynbee raised first, with respect to the religious basis for a just war. Does His Holiness believe that there is any religious justification for what is sometimes called a "just war"?

His Holiness: The first question is as regards the possibility of a just war. That is to say, in the light of what I was saying, is all war ruled out under all circumstances? I said that there would be no possibility of our saying that peace is sacrosanct under all circumstances, and war is never justified. I said "peace with honour" is what we want. And if we have reached the stage in which that is impossible, war is justified. War can be a just war as well as an unjust war, and the whole question is whether the war we are fighting is just or unjust. But, long before that stage is reached, we have to see whether it is avoidable war or absolutely inevitable. The idea that according to religious faiths war was inevitable between people of different countries, different faiths, being a wrong one, fundamentally, radically wrong, I began the series here with my objections to war supposed to be motivated by religious sanctions, religious injunctions of the founders for the destruction, for the extermination of people of other faiths. That is what led me to speak on the religious aspect of the matter.

But there are cases, there have been cases and there must be cases, in which there is no possibility of justice unless the arbitrament of war is sought. I referred in general terms to this aspect of the question and I said, in the case where we have reached the stage when war has become inevitable, we prepare for the "deluge," the final destruction of the universe. I mentioned especially St. John's Revelation wherein there is a prediction of the world coming to an end as the result of what we might call the

biggest of "deluges" possible, fire and rain and everything. And the whole world is bound to be destroyed. If and when that stage is reached, well, we bow down to the inevitable and accept it as being unavoidable. And incidentally, I spoke also of the American War of Independence. I mentioned George Washington's name in that connection. I said that the Pilgrim Fathers had to leave England and to come over to America for the purpose of obtaining the freedom of religious worship and religious belief. With that to start with as the genesis of the present American government, the present American states, the United States of America, I mentioned later on that Washington had to oppose and stand up before the might of the government of England of those days. From the way that I talked about it, it must have been clear that I regarded the War of Independence under George Washington a just war, a righteous war.

Regarding the Civil War here, the trouble about the Negroes, I have always held, and I still repeat, that I regard that war as having been a just war and an unavoidable war. And when war comes down upon us as a duty, in the interests of righteousness, in the interests of peace "with honour," then, well, there is no backing out of it; duty has to be performed. There is no doubt about that. There is no difficulty about that question at all. It is only where war is unavoidable and inevitable, because the unjust party is absolutely unamenable to reason, it is there that war is justified. If and when there is the possibility, avenues still unexplored for bringing about peace "with honour," then and then only, as a pacifist, I am for peaceful measure. Peace under all circumstances, but not with dishonour as its price.

I think I have made the question clear.

Moderator: Would you like to comment on His Holiness' reply, Dr. Toynbee?

Dr. Toynbee: Really I have nothing to say because he has explained the point.

His Holiness: There is the possibility of our religious principles fundamental, basic principles of an ethical character, being involved in a particular case of war. Then, in that case, war is justified because that is "just" war.

And I think I may take up also along with this question what I thought was indicated in Dr. Toynbee's preliminary talk, with regard to non-violence, with which we were able to achieve

Indian independence without having trouble with the British government, without any kind of bitterness.

I think I was right in my understanding of Dr. Toynbee's words to that extent. Here, I always took the position, and I still repeat, that non-violent non-cooperation at all times, at all places, and under all circumstances, is not merely an impossibility, but very often may be a weak yielding to unrighteous might. It so happened, and we are glad it so happened, that without any such trouble we were able to achieve independence for India, from the political standpoint, on pacific lines, on non-violent lines. And perhaps, to be honest with ourselves, we may feel justified in admitting that even that success of non-violent non-cooperation in India was perhaps due to the big World War that was going on at the time. It may not be consciously, not intentionally, but as a bye-product, that we achieved that independence with the aid of non-cooperation measures. Perhaps it would not have been so easy but for the war that was going on at that time on a huge scale, on a global scale. So I was never an advocate of that kind of peace. At the same time, I have to repeat that if it is possible, "with honour," to achieve that kind of peace by non-violent methods of non-cooperation, that is the best. And if that is not possible, then, we will have to bow down before the inevitable "deluge" that seems to be in preparation for mankind. The danger remaining before us is the wiping out of civilization, even the whole human race itself. And, that being the "risk" before us, it is all the more necessary that, before we come to a conclusion that a certain war is not merely "just" but absolutely unavoidable, we should do all that is possible for the human intellect for bringing about that peace "with honour" which I have been talking about.

Moderator: Would you like to raise further questions along this line, Dr. Toynbee?

Dr. Toynbee: Apart from this question of "peace with honour", which is the traditional view, there are certain situations in which war is certainly the lesser evil. Between "peace with dishonour" in the traditional sense, and the ending of the human race, ought we to choose "peace with dishonour" or ought we to choose ending the human race? That may be the kind of choice with which we are left. That is why I think the question of non-violent non-cooperation is rather important, looking towards the future. If Mr. Gandhi's methods were generally appli-

cable, I think it could be applied against the Russians, in case of their conquering the world, as was the case against the British in India. There we can look forward to a pacifist approach to the Russians with much greater hope, I think. But if it were a special case which happened to succeed through a fortunate combination of circumstances, and is not something to be taken as a general possibility pointing to the future, then our prospect is more gloomy. I myself think that however strong a government may be, there are always limits to its powers over human beings, and I don't know of any government, however strong, that has not in some form sooner or later been successfully resisted and frustrated. But that is an arguable point. Opinions can be brought up against me in that. But my point is this question of pacifism, which has been rather an academic or extremist point of view in the past; but now, it becomes a very practical and urgent question which we are going to be forced to consider in the near future.

Moderator: Would His Holiness perhaps like to comment on the question that I think is implied in Dr. Toynbee's remarks, is pacifism a practical policy for large numbers of people?

Dr. Toynbee: In view of the new character of war.

Moderator: In view of the war situation which we now face, would pacifism on a large scale be a practical policy for nations or peoples?

His Holiness: It's a difficult problem no doubt. One may say that in proportion as the number of people called upon to play their parts in non-violent non-co-operation, the lesser number of persons available, the lesser the difficulty will be. But in the case where we have a huge mass of people involved in the matter and all are called upon to participate in the action, there will necessarily be a great deal of heart-searching called for. Active and sustained propaganda work is necessary for the diffusion of right knowledge so that there may not be the possibility of what we might call a mass inundation. In a huge mass, involving lots of people, when excitement comes, when passions are roused to a very great extent, there is very often—not always, but very often—the possibility of the sensational condition of affairs taking people off their feet altogether, and making politicians unable to resist the mass flood. Therefore, the positive constructive side is being constantly emphasised in schools and colleges everywhere, the idea of the need, possibility and desirability of doing work with

the consent of the people concerned. And that is always very difficult. I know that. There is what you may call a political "stampede." The party in power may not be able to resist, and it may affect their chances of success in the next elections. Lots of complication come in. Factors which are really irrelevant to the subject on hand will come and interpose themselves, distort our vision, and warp our judgement. Therefore, mass education is necessary on these lines, so that unless and until the point of absolute tension, the point of absolute breakdown has been reached, there should be no nursing of war. The Humanities should be subjects for instruction in schools and colleges and as far as possible, there should be an organised attempt to bring about a change in the angle of vision, a change of heart, and we should not lightheartedly go in for anything which would bring the "deluge" to us sooner than would otherwise be the case. Again, when we talk of a "just" war who is the person to decide what is a "just" war and what is not? That again is a proposition that requires a solution: people who have got their minds absolutely unbiased, who can deal with each issue on its own intrinsic merits and not be carried away by partisanship, prejudices and prepossessions, and deal with questions as they arise, from the standpoint of the ultimate welfare and progress of the race itself as such. We cannot step in and always prevent colossal disasters. Sometimes things take their own way and are taken out of our hands altogether and we are unable to do anything in spite of all our wishes and our best intentions. But, it is our honest duty to do the utmost in the matter in this direction and if, after we have done everything possible in this way, we fail, well, we should be glad to acknowledge failure, as I said, and bow down to the inevitable. That is the only possible position. Whether it is possible or not, is one which will depend upon the intrinsic merits of the situation at each moment as it arrives. There can be no mechanical rule laid down beforehand that such a thing is avoidable under all circumstances, it is to be regarded as abominable under all circumstances. There can be no such mechanical formula at all. Each case will have to be taken on its own intrinsic merits and dealt with in that way, without prejudice, without prepossession, even in favour of pacifism. While we are pacifists, we should not at the same time become bigots and fanatics with an exclusive frame of mind, and refuse to listen to reason and the dictates of reason. So the whole

question has to be weighed and considered from this standpoint, that war is avoidable in many cases in which we have to consider the question from the standpoint of persons looking on. Looking back on ancient history, in very many instances we will say that such and such a war, which was fought under circumstances of a compelling nature as they were believed to be at the time, was really avoidable. That is our feeling with regard to many wars connected with the history of most of the countries in the world. But then, at the time itself, the passions run high, and reason has not much chance of getting a hearing. That kind of thing comes. And therefore we should take every possible precaution to prevent that possibility. That is all that can be said. I cannot, even as a pacifist, support the idea of peace at any price, of peace "with dishonour," where honour, justice, truth, and the welfare of the people are concerned.

As I said with regard to non-violent non-cooperation in India, I took the view, and I expressed my views openly, that that was the best thing if you could possibly do it. And putting it in a blunt form, I used to say that if we wished to achieve the independence of India, from the political standpoint, that is perfectly right. But, the independence is to be achieved by non-violent means if possible, and by violent ones if absolutely necessary. It cannot be put more clearly than that.

Moderator: Would you like to comment on His Holiness' remarks, Dr. Toynbee?

Dr. Toynbee: Yes. My own impression is, looking back on the years since the end of the Second World War, that there has been quite a considerable change of heart on both sides of the Iron Curtain as a result of the invention of atomic weapons. I think we have seen a number of situations since the end of the Second World War in which, in times past, with the weapons people then had, and with the attitude towards war which they then had, one or other of the nations would have gone to war. And, in the present circumstances, they have not gone to war. I do not think there is great danger that any government, including the Russian government, will go to war light-heartedly or irresponsibly in the world as it is today. I think the danger of the situation is rather that we have these terrific arms on either side. They are geared to go off at a touch. And war might be started by accident. Certainly, in my country, that is what people are afraid of. They do not think either America or Russia would

deliberately make an atomic world war, but they think that it might be started by some mistake of some rather irresponsible individual. Then the thing might go off automatically.

Now, that raises this further question, ought we therefore, for the sake of peace, to take much greater risks to our own national interests, even national independence, than we have thought reasonable in the past? Disarmament always involves risk. You cannot get anywhere in disarmament unless each side in its own way takes considerable risks. How big are the risks that we are going to be willing to take in the times just ahead of us, for the sake of insuring the continuance of the human race? That is the way I see it. Therefore, I think it would be clear that, if we still say that there are some situations that would be intolerable, we will, as in the past, make war, as we have done, rather than face that situation. But the alternative may be, there may be no situations—may be the end of mankind. And I think that is something new which we have not been compelled to face before. And I think it does ultimately make our choice a more serious one, but perhaps alters its character and puts the question of pacifism versus “just” war in a new light.

Moderator: Dr. Toynbee, would you allow me to ask you a question? Do I understand you to say that you favour a policy such as that which I think is associated with the name of Bertrand Russell, of total unilateral disarmament, such that a given nation might voluntarily give up all armaments for the sake of peace and survival of the human race? Would you want to come in favour of that?

Dr. Toynbee: I don't know whether I favour it. But I feel that it is up to all of us to think about it very seriously. I do not know what my final view would be. But I do feel as far as I am concerned that the question I am having to decide—we each have to decide this question in our own minds—is a new question and a different one from what it was before the invention of atomic weapons. I would not go further than that. I do not think one can give an immediate ‘yes’ or ‘no’ answer. I think it will be stretched out. It will be at least months and years, in all our minds.

Moderator: I wonder if His Holiness would care to speak to this point. The question is, would His Holiness favour a national policy of total disarmament—a voluntary laying aside of all armament for the sake of the survival of the human race

in the atomic age, a policy which conceivably might be pursued by one of the great powers such as Great Britain or the United States or even Russia? Do you understand my question, sir? Would you care to speak to that point?

His Holiness: The question of disarmament is one which requires careful consideration and which the people concerned can alone take responsibility for. We, giving advice as well-wishers, and even as armchair politicians, cannot take the responsibility for taking positions on these matters. And that again brings us into a vicious circle. The whole trouble arises in that way. There is mutual apprehension, mutual fear, and in each case the statement is made, the justification is sought to be placed before the bar of public opinion, world opinion, that there is no aggressive intention on the part of this or that nation towards others, but there is a possibility of the other side going in for aggression, and in sheer self-defence, we have no option but to keep on at full strength and prevent all possibility of any such catastrophe actually materialising. And each side blames the other for it. This kind of thing goes on all the time. I am not going into any particular question, any particular detailed issue with regard to any person, any group, any party, any government, any country; because in all these matters, the individual personal equation comes in again. You cannot take it for granted that every Russian is necessarily pro-communist. You cannot take it for granted that every American is anti-communist. Even these are personal differences, and people who have power in their hands, who have the destinies not merely of their own country but of other countries in their hands, have to decide matters. And when they have to decide matters there is every possibility of their personal predilections, prejudices, pre-possessions, and if you like to add, bigotry, fanaticism and exclusiveness, tending to sway their judgement. It is because of this possibility that, as pacifists interested in the salvation of the world, we feel that all that we can do is to appeal to all parties concerned to sit together before any exciting situation of that type comes in and prevents cool reasoning, sit together and devise positive, constructive measures for mutual consultations. By this kind of previous work there can be less and less argument and we can even hope to reach the stage of practical absolute disarmament. Otherwise, of course, each person will naturally feel that if he gives up something from the standpoint of the moralist, from the standpoint of the one who

is interested in culture and wants to prevent the destruction of the world, if he gives up his armaments, then the other side may take advantage of it, and the whole thing breaks up because it is this vicious circle that is going on all the time. Therefore, before any kind of "incident" happens, when things are still in what you might call an incipient stage, arrangements should be made for politicians, diplomats, religious heads, pacifists, students and professors in colleges and universities and others who have power and influence, to gather together and see that things are not worsened from any hasty action. All along the history of the world, we have seen that the people concerned in a war are convinced that their ancestors fought wars without sufficient justification. Things which subsequently happened could have happened much earlier, only the mind, the willingness was not there. People lose their balance of mind, their sense of proportion, and do certain things, and later on, the descendants of those very people feel in their own heart of hearts, very often they actually say in their public writings and speeches, and even when they don't say it, they feel that such and such a war was fought unnecessarily and needless bloodshed was caused by it, and such and such harm resulted to the whole human race as such. Instead of having to go through this experience of repentance, we will have the arrangements for discussing matters previously and preventing things, just as you have with regard to medical science, "prevention is better than cure."

With regard to the question of armaments, as things stand at the present moment, there can of course be no kind of advice given by armchair politicians and armchair critics, and especially by people who are not likely to be involved in the actual operations of the war. The principle would be all right, but the advice has to be supported by positive and constructive work of a steady character for the purpose of bringing about, not this or that nation's uplift or superiority, but, the very world being regarded as one state, one government, just as you have in American economics just now. Even in the politics of America, even with regard to the United States of America, you have got the one state which is a federation of all the various states. There is local autonomy for purposes of a local character. And the interests of the whole nation, the whole State, as such, are looked after by the central government. The same arrangement should be possible for other countries too. As I was mentioning the other day, we

start with our own personal idiosyncrasies, needs, fads and so forth and then we extend our region of love or jurisdiction to the members of the "family," and you go on from stage to stage until we cover the whole globe within that jurisdiction. That is the kind of feeling that I have. Unless and until that stage is reached, there will be avoidable sorrow and suffering.

If we make necessary preparation in this way, from a positive and constructive standpoint, I think in due course, even the question of disarmament will prove easy to solve. That is the line I would adopt for the purpose. I do not ask the United States or England or any other country to go in for disarmament immediately because I realize the difficulties that stand in the way of a quick solution. I would suggest the positive and constructive method for promoting of peace and for bringing about one world-state, with the various states, the present countries in the world, taking their positions as units with autonomy in their hands. They look after local affairs for themselves; and world affairs of this type should be looked after by a world body, a world government: one State, one Tribe, one Nation, One Brotherhood. And even more than that, as I have said, it is not universal Brotherhood, but Universal Solidarity, not merely with human beings, but also amongst all sentient beings. That is the line that I would advise, and there is no mechanical formula which I can place before anybody for consideration from the standpoint of the desirability of reducing armaments and ending with disarmament itself if possible.

Moderator: Thank you. Would you care to comment on His Holiness' remarks, Dr. Toynbee?

Dr. Toynbee: Yes. One point. In a future war, do you think, Your Holiness, that there would be anyone who would not be involved? Wouldn't the whole human race be involved? At the time of the Revolutionary War, only men, men in uniform, were involved. The civil population, male and female, was out of it. At the time of the war between the states, a far larger part of the total population was already involved. I think in a future atomic world war the whole human race would be involved; the whole of it would be in danger of destruction. And that is, I think, one of the new features. I agree, of course, that we should press our governments to come together and never grow tired of trying to look for agreement by negotiation between each other, however disappointing the result may be, however

slow, laborious it may be. And it will be laborious and disappointing, I think. But, then there is the vicious circle which His Holiness talked about, which we have had unhappy experience of, especially over the question of negotiations between governments about disarmament. We have seen how difficult it is then to agree that such and such concessions on one side are exactly equivalent to such and such concessions on the other. And, as a result of that, we have seen between the wars a lot of very serious well-prepared and well-intended disarmament conferences come to nothing and we have seen, I am afraid, a good deal of the same thing since this Second World War.

Is war the lesser evil? Will war, if you decide that it is the lesser evil, bring about the results for which you fight? If it is not going to bring about the results for which you are fighting, then, according to the traditional doctrine about the "just" war, war is not justified. I cannot imagine a future world war which would bring about results intended by either of the parties to it. I cannot imagine a greater evil than even partial destruction of the human race. No tyrannical regime lasting for even many generations could be as bad as that. That is why I say, without giving a 'yes' or 'no' answer to this tremendous question, that we have to consider this question. I think that the movement led by Lord Russell has perhaps done a service in raising it in this rather revolutionary and dramatic form. I think probably the feeling in Britain is very serious. It has to be taken seriously, on this subject of atomic warfare. It seems to be shared in western Germany to some extent.

Moderator: Thank you, Your Holiness and Dr. Toynbee. I am sure that we are all most grateful to both participants in this discussion for a most enjoyable and most enlightening evening. We want to thank His Holiness for his extended visit, and certainly Dr. Toynbee for his willingness to take part in the meeting. Thank you both.

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THE AUTHOR

His Holiness Jagadguru Shri Bharati Krishna Tirtha came from Tirunelveli in the Madras State of India. Born in 1884, he was known as Venkataraman before he became a Sanyasi. He had a brilliant academic record of college education. He acquired extraordinary proficiency in Sanskrit.

An overmastering urge for spiritual knowledge sent him to Sringeri to seek it at the feet of His Holiness Jagadguru Shri Shankaracharya, Shri Sacchidananda Siva Abhinava Narasimha Bharati Swami. His discipleship was interrupted by a call to assume the Principalship of a college at Rajahmundry. He gave it up for some time and placed himself under the Sringeri Jagadguru for a period of eight years during which he perfected his sadhanas.

He was initiated into Sanyas by Shri Trivikram Tirthaji Maharaj at Banaras in 1919 and was invested with the name of Shri Bharati Krishna Tirtha.

Upon the pontificate of the Sarada Pitha at Dwarka becoming vacant, the Swamiji was invited to assume it and he was installed on the Pitha in 1921. He stayed in Dwarka only for four years. The ailing Head of the Govardhana Math at Puri insisted on the Swami becoming his successor and His Holiness agreed to it and he came to be known thenceforth as the Shankaracharya of Puri.

His Holiness was a versatile scholar who spoke fluently in a number of languages and held huge audiences in thrall by his marathon lectures. At the instance of Shri Aurobindo, he organised the *Vishwa Punarnirmana Sangha* (World Reconstruction Association) with its headquarters at Nagpur.

He travelled widely through India and gathered a vast number of disciples and admirers. Invited by the Self-Realisation Fellowship of Los Angeles, he visited America where, between February and May 1958, he addressed a number of assemblies on Sanatana Dharma and allied subjects.

The Swamiji was verily a spiritual dynamo with a crusader's zeal for the vindication of the Hindu Religion in its pristine form. He attained Mahasamadhi at Bombay in February 1960.